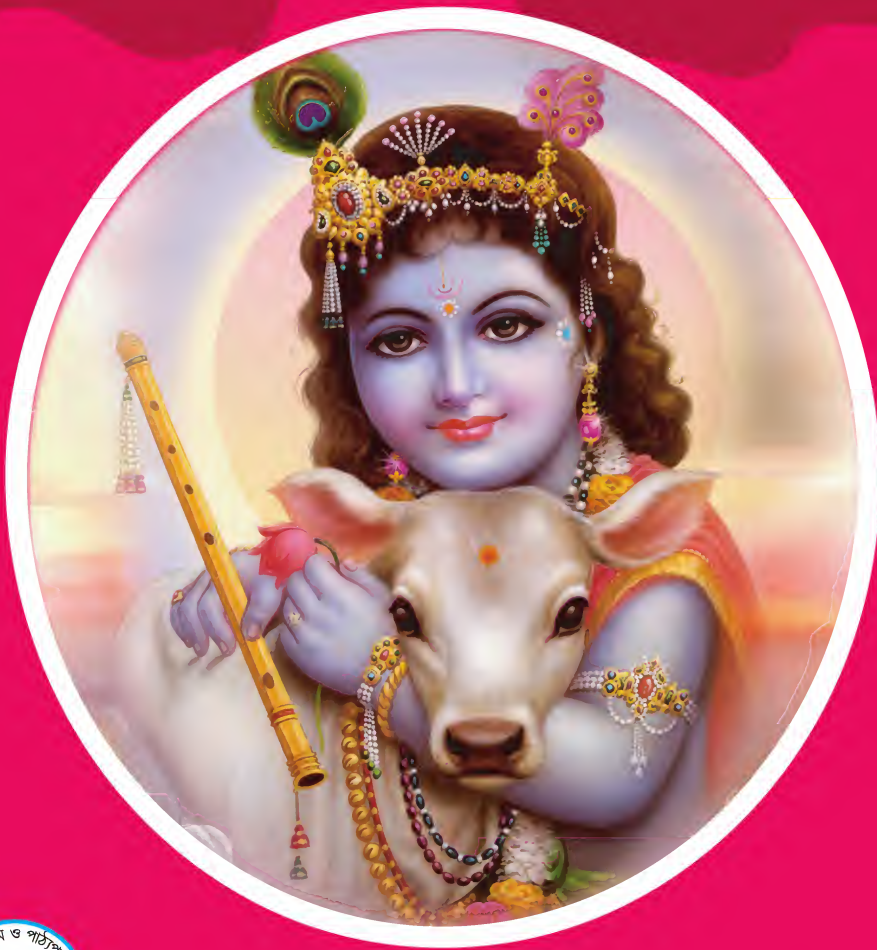


Hindu Religion and Moral Education Class Six



NATIONAL CURRICULUM AND TEXTBOOK BOARD, BANGLADESH

**Prescribed by the National Curriculum and Textbook Board
as a Textbook for class six from the academic year 2013**

Hindu Religion and Moral Education

Class Six

Written by

Professor Dr. Paresh Chandra Mandal

Professor Dr. Dulal Kanti Bhowmik

Bishnu Das

Dr. Dharendra Nath Tarafder

Dr. Shishir Mallik

Shikha Das

Edited by

Professor Niranjan Adhikary

Translated by

Dr. Chinmoy Howlader

Sukanto Roy

Published by
National Curriculum and Textbook Board
69-70, Motijheel Commercial Area, Dhaka-100

[All rights reserved by the publisher]

First Publication	:	December, 2012
Revised Edition	:	November, 2014
Reprint	:	August, 2017

Design

National Curriculum and Textbook Board, Bangladesh

For free distribution by the Government of the People's Republic of Bangladesh

Printed by :

Preface

The aim of secondary education is to make the learners fit for entry into higher education by flourishing their latent talents and prospects with a view to building the nation with the spirit of the Language Movement and the Liberation War. To make the learners skilled and competent citizens of the country based on the economic, social, cultural and environmental settings is also an important issue of secondary education.

The textbooks of secondary level have been written and compiled according to the revised curriculum 2012 in accordance with the aims and objectives of National Education Policy-2010. Contents and presentations of the textbooks have been selected according to the moral and humanistic values of Bengali tradition and culture and the spirit of Liberation War 1971 ensuring equal dignity for all irrespective of caste and creed of different religions and sex.

The present government is committed to ensure the successful implementation of Vision 2021. Honorable Prime Minister, Government of the People's Republic of Bangladesh, Sheikh Hasina expressed her firm determination to make the country free from illiteracy and instructed the concerned authority to give free textbooks to every student of the country. National Curriculum and Textbook Board started to distribute textbooks free of cost since 2010 according to her instruction.

The current version of **Hindu Religion and Moral Education** has been introduced in line with the National Curriculum 2012. The book priorities application of theories, rules and regulations of Hindu religion in learners' personal life. It also emphasizes on reflecting the rich traditions and cultures of Hindu religion in their day to day practices. In addition, there are discussions about ideals and philosophies of myths, religious personalities, prophets, and saints along with prophesy. It is hoped that these will arouse moral values including honesty, liberal attitudes, dutifulness, courage, tolerance, accommodating nature, respect towards women, secular beliefs, democratic values, patriotism, equity and brotherhood among the learners.

I thank sincerely all for their intellectual labor who were involved in the process of revision, writing, editing, art and design of the textbook.

Prof. Narayan Chandra Saha

Chairman

National Curriculum and Textbook Board, Bangladesh

Contents

Chapter	Title	Page
One	Creator and Creation	1-8
Two	Sacred Scriptures	9-20
Three	Nature and Faith of Hindu Religion	21-32
Four	Daily Religious Practices and Yoga-Posture	33-41
Five	Deities & Puja Festival	42-51
Six	Moral Education in the Religious Tales (legends)	52-61
Seven	Life-sketch of Ideal Persons	62-78
Eight	Hindu Religion and Moral Values	79-91

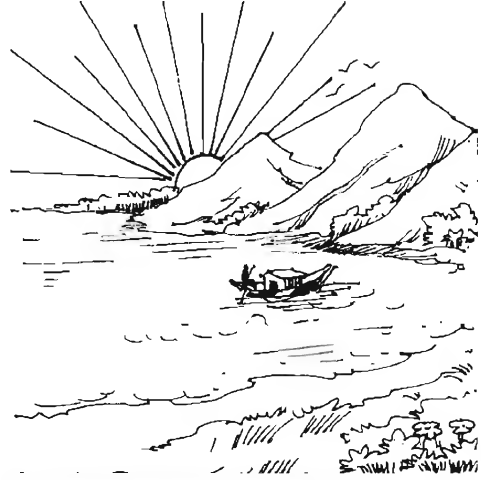
CHAPTER ONE

CREATOR AND CREATION

A creator is needed to create anything. Nothing can be created without a creator. This universe and everything of this universe - humans, plants, animals, the moon, the sun, planets, stars, the sky, air, etc are the examples of creation. There is a creator of these creations. We cannot see Him but we can feel His presence. We call Him Iswar (God). He has many names- *Brahma, Parameshwar, Paramatma, Bhagoban, Soul* etc. He exists in every creature in the form of soul. So, we will serve the creatures. Serving creatures is our absolute observance of religion. Through serving creatures we can realize the existence of Iswar. In this chapter, relationship between creator or creation, existence of the creator and Iswar in all creatures and a Sanskrit mantra or *shloka* have been explained along with its meaning.

At the end of this chapter, we will be able to

- explain ideas and relationship between Creator and creation.
- explain the existence of God in every creation.
- recite and explain an easy *Sanskrit mantra* with its meaning.
- imbued to serve creatures on perceiving the existence of the Creator in them.



Lesson-1: The sense of creator and creation

This world is very beautiful and variegated. There are humans, animals, birds, insects, plants, rivers, hills, mountains, deserts and many other varieties. The blue sky is on the earth. In the sky there are the moon, the sun, planet, star, comet, galaxy etc.

Man is the best creature among all creations. He can make many things for his need which many creatures cannot do. A carpenter can easily make chairs, tables, boats etc. with wood. However, other animals cannot do it. Wood is needed to make chair, table, boat etc.



Now, the question is how wood is made? The answer is very simple. Wood is produced from cutting trees and then planks are made to make a boat. The next question is how trees are created? Who created them? Let's find out the answer of this question.

We have already said that there is a creator behind every creation. Therefore, tree is a creation of that creator too. Thus, hills, mountains, rivers, seas, the sun, the moon, planets, stars, comet, galaxy, human beings, animals, birds, insects and plants are created separately by the same creator. The summary is that there is only one Creator of this universe who has created everything. Man makes something new using any creation of the creator. For example, the creator has created trees and man is able to create chairs, tables, boats from that. So, the creation of man depends on the creator's creation. However, the Creator creates everything at his own sweet will.

According to Hindu religion, this creator is called God. God has many names, many identities. Such as *Brahma*, *Bhagoban*, *Paramatma* etc. When the *Paramatma* exists in a creature as soul then it is called individual soul or embodied soul. Embodied soul is the part of the *Paramatma* (supreme soul). So, it is found that humans, universe and everything of the universe are created by God. The creator of these creations is called Iswar.

None can see Iswar as He has no form. He is formless. However, His creation has form. We perceive Him through His creation. The devotees feel intimacy with God through devotion and the contemplators, through contemplation.

New words: *Brahma*, Embodied soul, Supreme soul, Supreme God, shapeless, proximity, perception.

Individual work:

- Make a list of 20 creations in areas surrounding your living place.

Lesson 2: The relation between the Creator and creation

There is a deep relation between the Creator and creation. The Creator has created this beautiful nature for the welfare of multitude of living beings. The sea, river, hill and mountain, moon and sun, tree and plant, beast and animal are the parts of His creation. There is deep a relation among his creations. The earth gets illumined by the light of the sun. And, trees and plants take food in the presence of this light. Living beings get activated to live in this light. Sun-light is at the source of the vital vibrancy in Nature. Thus, there is reciprocal relationship among all parts of nature. And the Creator, as if, controls the relationship among all these. He is at the root of the unity, discipline and reciprocal connection among all the factors in Nature. We can perceive nature through love and respect to the creatures of the Creator. So, all of us should remain respectful to the creations of the Creator and love and honour them.

That Iswar does not create for His own need. He creates for His pleasure. This is called His play.

Iswar makes His play evident by creating sky, air, hills-mountains, seas, rivers, forest, trees and various animals. We can perceive that easily. God is eternal

and infinite. However, creation has a beginning and an end. So, creation has its origin and destruction, birth and death.

New words: Existent, Serving, Nursing, Play.

Group work:

*Write about your duty, perceiving the existence of the Creator in the creature.

Lesson 3: Creator's existence in every creature

The Creator is existent in all creatures. He has created all creatures and exists in creatures' bodies. So, we worship each creature with our senses of Iswar about them. For example, we worship *Tulsi* plant. Again, we worship the cow with a sense of the mother. With placing of our respect to this creation of the creator, we perceive the existence of Iswar. In this context, Swami Vivekananda has said-

*"Where are you searching for God, leaving Him in front of you in various forms?
He, who loves living beings, is serving God."*

It means that the same Iswar lives among creatures in various forms. So, it is not necessary to search for Iswar outside, and God is served when creatures are served.

Iswar exists everywhere and he exists in the creature's body as the soul. The creature's body is functional as Iswar exists there as the soul. The functionality of the creature's body depends on Iswar's existence there.

God has created everything of the world- the moon, the sun, planet, constellation, sky, air and every creature. Again, God stays in His own created creature as soul. Due to the presence of this soul, creature-body is locomotive.

The existence of a creature's body can't be imagined without Iswar. Soul is the life of a creature's body. As long as the soul is existent in a creature's body, so long is the creature's body is locomotive. The departure of soul from a creature's body is called death. In this state, the creature's body is without the presence of Iswar. The soul is formless. So, we can't see the soul, but we can perceive its presence. Hinduism believes that the soul is deathless; it changes its location and takes shelter in another location. It means that the soul is immortal.

It is the soul which is God. It is said in the *Srimad Bhagavad Gita* that in the manner of a person discarding his shabby clothes and wearing new ones, the soul discards an old body and takes up a new one. A creature's birth and death is concealed in this change of location of the soul. Though the soul is invisible, its presence in every creature reminds us of its supremacy and its existence in creation. The existence of the creature in this universe depends on the Creator or Iswar.

Individual work:

- Mark some examples of the Creator's existence.

New word: Existence, functional, a creature's body, *Srimad Bhagabad-Gita*

Lesson-4: God related *Sanskrit mantra* and meaning.

God is the supreme *Bramha*. He has immense power. He created us and fosters us. We are grateful to Him. So, out of gratitude and for our own wellbeing, we praise Him. This is called hymns or *stuti*. Let us recite a *mantra* expressing the greatness of God:

Namaste paramangBaramha
SarvashaktimateNamah:
Nirakanronhap isakara:
Sweccharupang nama namah:
(Jayurveda, shantipath)

Simple meaning: The one who is the supreme *Bramha*, the most powerful, formless but can take any form that He wants, we salute Him.



From this *mantra*, it can understand that the other name of god is '*Bramha*'. He is formless. But He can attain any form He wants. For example, formless God comes to world in the form of Lord Krishna. He can assume any form as He wishes. He has held the forms of various incarnations in different ages. Such as *Baman* incarnation, *Nrisinha* incarnation, *Rama*

incarnation etc. He perishes the evil and protects the good. We salute this omnipotent God; we salute Him again and again.

Individual work: Write about the learning from God related mantra and our duty.

Word Analysis:

Namaste –Namaha: + te Paramangbarmho-to param for amho, saruashakti mate- to most powerful nirakas: ni + akas; irakarohopi-nirakar; + opi (who has no form, can't be seen, but can be felt like it is meant supreme or God), Sakar: - Sho + Akas: (one who has form, God can attain any form if necessary) Sweccha- shaw+iccha-weeccharupang-one who attains form willingly God himself).

Note: The poems of *Veda, Upanishad* etc. of *Vedic* religion scriptures are called *mantra* and the poems written in books afterwards in *Sanskrit* are called '*shloka*'

Exercise

Fill in the gaps:

1. According to Hinduism _____ exists in every living thing and soul.
2. Devotees feel _____.
3. Soul is _____.
4. Soul has no _____.
5. The mantras, by which we praise God, are called _____.
6. At the root of the vibrancy in nature lies -----

Match the table:

Left side	Right side
1. Those who are honest	Imperishable, Eternal, Deathless
2. The supreme spirit	Take any shape
3. The followers of Hinduism.	Are loved by God.
4. God can welling by	Worship God in perilous forms.

Multiple choice questions:

1. What is the other name of God?

- | | |
|------------------|------------------|
| a) <i>Bramho</i> | b) <i>Vishnu</i> |
| c) <i>Shiva</i> | d) <i>Bramha</i> |

2. God exists in

- | | | |
|--------|----------------|----------|
| i) Sky | ii) Human Body | iii) Air |
|--------|----------------|----------|

Which one of the following is correct?

- | | |
|-----------|-----------------|
| a) i | b) i, ii |
| c) i, iii | d) i, ii, & iii |

Read the passage below and answer questions no 3 and 4:

Making dolls with *etel* soil, Prabir sells at the market and thus earns his living. But, dolls made by Prabir are not like Nature's creation.

3. The part of the chapter 'Creator and Creation' which manifests itself in the paragraph is that humans:

- i) can make many things for their own need.
- ii) are dependent on creations of the Creator.
- iii) the best creature by the Creator.

Which one of the following is correct?

4. Dolls made by Prabir are not like creations of Nature; for, things made by Prabir

- i) are purposeful, but creations of Nature follow the will of God.
- ii) are made of certain components, but that is not true for creations of Nature.
- iii) are not full of variety, but creations of Nature are so.

Which one is correct?

- | | |
|-------------|-----------------|
| a. i | b. ii |
| c. ii & iii | d. i, ii & iii. |

Short question:

1. How can the formless Iswar be perceived?.
2. Why should we offer respect towards *Iswar*? Explain.
3. Explain with examples the relationship between creator and creation.

Descriptive questions:

1. *Iswar* is the creator of everything in this world. Give logical explanation.
2. Why is human soul considered to be a part of the eternal soul? Explain.
3. “Serving the living beings is serving God.” Explain with example.

Creative question:

*“You reside in the blue sky,
In the deep sea.
You are in the creepers,
In the stars”*

Sajib passes his days by believing in the creator in accordance to the poem above. On the other hand, his brother Tushar is always busy with scientific matters. Every now and then he becomes busy with various topics on computer. His idea is that science is everything. Though Sajib and Tushar are brothers, there is difference between their beliefs in God.

- a. According to Hindu religion, by what names can the creator be called?
- b. Why is human soul considered to be a part of the eternal soul? Explain.
- c. State the main difference between the moral of this chapter and the life-style of Tushar.
- d. At the root of Iswar’s realization lies Sajib’s belief. Analyse.

CHAPTER TWO

SACRED SCRIPTURES

The book that contains the discussion of super natural being (Bhagoban, Iswar etc) and human welfare subsumes valuable advices and stories with moral and religious values are called sacred scripture. The *Veda*, the *Upanisad*, the *Puran*, the *Ramayana*, the *Mahavarata*, the *Srimad Bhagavad Gita*, the *Sri SriChandi* etc. are some of the sacred scriptures. We know that the *Veda* is the main scripture of the Hindus. In this chapter we are going to discuss the *Veda* and the *Srimad Bhagavad Gita* in brief.



By the end of the lesson we will be able to:

- describe the concept of Sacred Scriptures
- describe the significance of the *Veda* and the *Srimad Bhagavad Gita*
- describe the significance of *Vedic* lessons in our life
- describe the messages of Lord Krishna in *Gita*
- describe the importance of *Veda* and *Gita*
- realize the importance of *Veda* and *Gita*

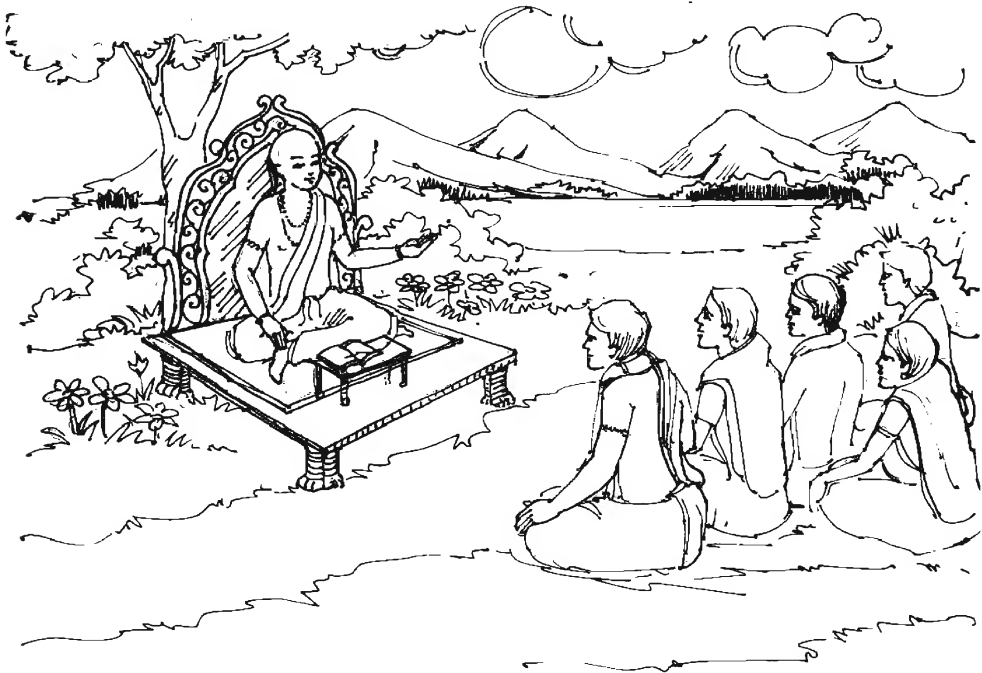
Lesson-1: Concept of Sacred Scriptures

We know that the book that deals with the message of religion super natural being is called sacred scripture. In sacred scriptures, we find the message of *Iswar* (God) and description of His greatness. Such sacred scriptures also contain instructions on how to lead a truthful and pure life. Sacramental advises are not always given directly. Sometimes they are given through moral stories. Such valuable advice teaches us moral lessons. All these moral lessons help us to become an actual human being with humane qualities. We have a lot

of sacred scriptures. The *Veda*, the *Upanishad*, the *Ramayana*, the *Mahavarata*, the *Srimad Bhagavad Gita*, the *SriChyannya Charanamrita* etc. are some of the examples of sacred scriptures.

Lesson 2 and 3: General Introduction to the Veda

The *Veda* is the ancient and main scripture of the Hindus. The *Veda* means "Knowledge". This knowledge is sacred. This knowledge is about the variety and wonderful harmony of nature and about human and life. Is there any end of knowledge? Can knowledge be attained without effort? To acquire knowledge, we have to try and perpetrate with deep earnestness. Absorption with deep attention is called meditation. Truth is absolute and eternal. Eternity has no end. Truth is foreseen through the eyes of deep meditation.



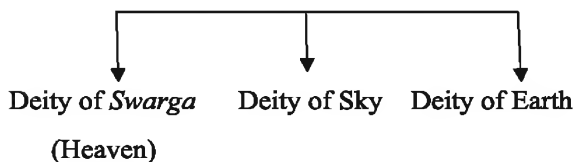
In the past, those who could perceive the truth or knowledge of the greatness of God or Supreme Creator were known as *Rishi* (Holy priest). *Veda* is the sacred knowledge attained by the *Rishi's* deep meditation. The *Rishis* (Holy priests) perceived the truth through deep meditation and expressed with deep eternal

emotion. So, it is said that the *Veda* is not a creation but foreseen. It means, the *Veda* is not composed by man, it is revealed through the inner eyes of the *Rishis*.

Individual work: Mark the differences between sacred scripture and common scripture

Different gods and goddesses are described in the *Veda*. Such as: *Agni, Suriya, Indra, Vishu, Baue*(air), *Barun, Rudra, Jom, Usha, Bak*(Voice), *Ratri, Saraswati* etc. However, it is described also in the *Veda* that all the deities have been originated from the Supreme soul (the Creator). They also have been differentiated having each virtue and strength. The Holy priests have expressed the magnanimity of the deities. They praised and worshipped the deities for wealth, peace and prosperity. They have divided the deities into three categories.

Vedic deity (Deity belongs to the *Veda*)

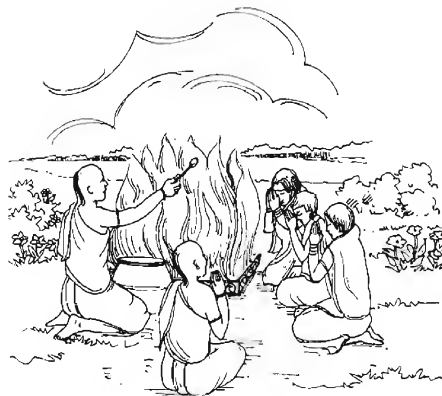


1) Deity of *Swarga* (Heaven): We can only understand their power. They do not come down to earth. Such as, *Surya, Yama, Varun* etc.

2) Deity of Sky: We can understand their power and can see them too. They come to earth, but do not stay long. Such as, *Indra, Bayu* (god of air)

3) Deity of Earth: The deities who come down and stay in earth are called the deity of earth. Such as *Agni*.

We can see *Agni* (fire) in the earth. And so, we sacrifice different sorts of good things to him and through him we can pray to another deities. So, the process of making fire to summer and invoke the deities reciting the *mantras* of the *Veda* is known as '*Yagya*'.



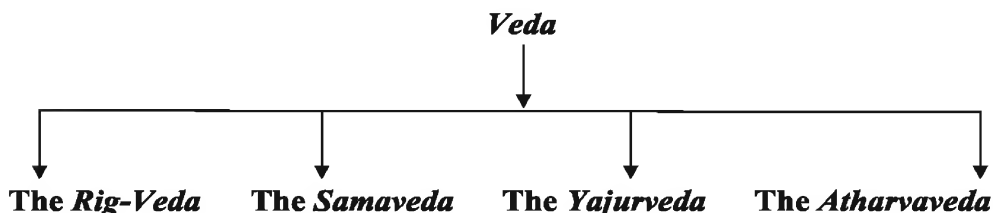
The lyrical sentences of the *Vedas* are known as '*Mantra*.' The Holy priests

recited the '*mantras*' from the *Veda* and worshiped them. The religious service was mainly of *Yagya* or sacrificing. The holy priests used to sing the *Vedic* sentences melodiously in the '*Yagya*'. There have been still more songs in the *Veda*. These songs were known as '*Sama*'. The *Veda* also describes different phases of life.

Group work: Make a list of the deities of heaven, earth and sky.

Classification of the *Veda*

The great saint '*Krishna Daipayan*' divided the *Veda* depending on the subject matter. So, he is known as '*Vedabyash*'. The *Veda* have been divided into four parts. Such as:- The *Rig-Veda*, The *Samaveda*, The *Yajurveda*, The *Atharvaveda*.



1. The *Rig-Veda*: *Rig* means *mantras*. In *Vedas* there have been different *mantras* for prayer and solemnship. The word ‘solemnship, means to glorify and ‘prayer’ means asking earnestly. Through solemnship we can ask different individual things from different individual deities. Here have been 10472 numbers of *mantras*. These are sorts of lyrical or poetical. The *Rig-Veda* is a collection of the solemnship and prayer of *Agni, Indra, Vishnu, Usha, Ratri* etc. deities.

2. The *Samaveda*: *Sama* means songs. Songs have been collected in this *Veda*. Some *Rigs* were used to be sung instead of recited during worship. These songs were sung towards the Gods during worship. There are total 1810 *mantras* in *Samaveda*.

3. The *Yajurveda*: *Yayu* means worship. Some *mantras* which are chanted during worship are included in *Yajurveda*. It is divided in two parts, one is *Krishna Yajurveda* and the other is *Shukla Yajurveda*. There are total of 4099 *mantras* in these two parts.

4. The *Atharvaveda*: *Atharvaveda* consists of medical science, ecology, and knowledge regarding other aspects of life. There are almost 6000 *mantras* in *Atharvaveda*.

Each one of these four parts of the *Veda* is called *Samhita*', e.g. *Rig- Veda Samhita, Samaveda Samhita, Yajurveda Samhita, and Atharvaveda Samhita*.

Individual Work: Fill up the chart by writing at least two sentences about the contents of the <i>Vedas</i> mentioned in the chart.	<i>Rig-Veda</i>	<i>Samaveda</i>	<i>Yajurveda</i>	<i>Atharvaveda</i>

Lesson 4: Teaching and importance of the *Vedas*:

Knowledge about the creator, nature and life are acquired by reading the *Vedas*. Each *Veda* has its significance. We can know about different gods and goddesses by reading *Rig-Veda Samhita*. And, thus, we learn to praise the gods and goddesses. We can realize the infinite power of God from the natural powers like *Agni, Indra, Usha, Ratri, Bayu (air)*, etc. We will try to improve our life by idolizing their activities.

We learn to praise or worship gods and goddesses through *Rig-Veda*. *Yajurveda* is a collection of worship *mantras*. We can know how worships were made then. Concept about almanac and seasons is developed by different worshipping ceremonies of different times following *Yajurveda*. Worship ceremonies were held in different ways,

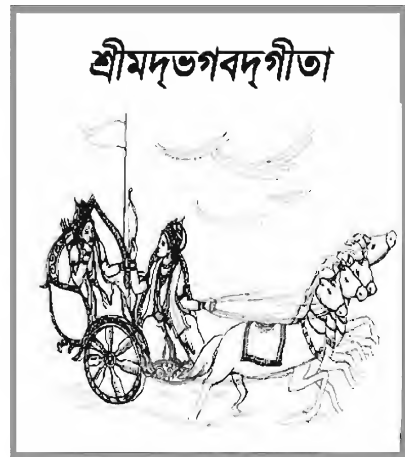
ranging different durations. Geometry or measurement of land has been invented from building technologies of alters. We can know about songs and customs of that time from Samaveda. Atharvaveda is the root of medical science. Different diseases and use of different herbs and shrubs as medicine have been described here. Atharvaveda is the ancient source of Ayurveda. It can be said that knowledge about different aspects of life can be acquired from Atharvaveda. So, one can make life beautiful, healthy and organized by learning about different subjects including the Almighty, gods and goddesses, worship, songs, and medicine by reading the Veda. And for this reason, all of us must read these volumes.

Group Work: Fill up the chart.

Parts of <i>Vedas</i>	Learning
<i>Rig-Veda</i>	
<i>Samaveda</i>	
<i>Yajurveda</i>	
<i>Atharvaveda.</i>	

Lesson 5: Introduction to the *Srimad Bhagavad Gita*

The *Mahabharata* is a sacred book for us. This book consists of eighteen parts. The Bhishma part is an important one. There are in total eighteen chapters here. These chapters of the Bhishma part of the *Mahabharata* ranges from the 25th to the 42nd, where in the story of the War of Kurukshetra that took place in Hastinapur has been related. Many of us have come to know the story of the war of Kurukshetra by reading the *Mahabharata* for the Young or watching serial shows on television channels. When on the eve of the war of Kurukshetra, Arjuna expressed his unwillingness to engage in a War, Bhagaban Sree Krishna gave Arjuna some instructions, and these have been compiled into the book of *Srimad bhagabad Gita*. There are 700 *shlokas* in total in this book. For this, it has the other name of *Saptasati*. We shall now gather some ideas from the story of the War that place in Kurukshetra about the history of origin of our holy book.



Dhritorastro and *Pandu* are brothers. *Dhritorastro* is elder and *Pandu* is younger.

Dhritorastro has hundred sons and a single daughter. The sons are- *Durjodhon*, *Duhshashon* and many more, and the only daughter is *Duhshola*. *Pandu* has five sons—*Yudhishthir*, *Veem*, *Arjun*, *Nokul*, and *Sohodeb*. By the name of *Kuru Dynasty* the sons of *Dhritorastro* are called *Kourob*. And by the name of *Pandu*, his sons are called *Pandavs*. The *Kuru-Pandavs* started a war over the kingdom among them. Lord *Srikrishna* was the king of *Daraka* as an avatar. He accompanied *Arjun* on his chariot without any weapons.

When the chariot was placed between the solders of both sides, *Arjun* became depressed seeing his close relatives on both sides. He had to fight against his close relatives. He decided not to fight. Then Lord *SriKrishna* gave him different advices regarding *karma* (work), knowledge, and devotion.

Those advices have been described in *Srimad Bhagavad Gita*. Hearing His advices *Arjun* was encouraged to fight his war. Though the advices in *Gita* were given to *Arjun*, they are applicable to all human beings.

Lesson 6: The Srimad Bhagavad-Gita and The speech of Sri Krishna

In the *Gita* it has been told to work by surrendering oneself to God without expecting any benefit. The work is greater, whatever the benefit is. If one thinks about benefit he cannot be devoted him to the work.

Working in this way without expecting any benefit is called desireless work. *Sri Krishna* has told about this-

Karmnnyabadhikaraste ma afaleshu Kadachan|

Ma karma falheturvurma te Songohastokarmoni||

(*Gita* – 2/47)

It means, our right is only in our work, we never have any right of its benefit. We should not neglect our work by being addicted to its benefit. Though *Arjun* is not interested to fight with his relatives, there is no benefit. Because our birth and death are in God's hand. So, one's death does not depend on whether *Arjun* will fight or not. Does *Arjun* know when he will die! Moreover, God exists in us as the form of soul. So, body may be destroyed by death but not the soul. Fire, air, water nothing can destroy the soul.

It has been told for this circumstance.

No jayote mriyote ba kodachit

Nayong vutta vabita ba no Vuyoo
Ojo nittos hasshotoyong purano
No honnyote honnyomane sharire||
 (Gita – 2/20)

It means, soul is never born and dies. Or it's origination and growth doesn't occur repeatedly. Soul is birthless, imperishable, eternal and deathless.

Though body is destroyed, soul is never destroyed. Soul is permanent and immortal. It is just transferred. If soul can be known in this way, there exists no sorrow. Then joy sorrow, winning- defeat becomes equal.

In the Gita, 'Yoga' is mentioned. Yoga is the technique to do work. God can be realized by desireless *Karmayoga*, *Gyanayoga* or *Vaktiyoga*. Lord Krishna Himself has called them as devotees who pray to get the grace and come into a close contact.

Devotees are of four types:

- a) Afflicted b) Desirous c) Inquisitive d) Wise

The man who remembers God when he falls in trouble is called afflicted devotee. Again, who remembers God to fulfill his wish or prayer is called desirous devotee. Those who want to know God by knowledge are called inquisitive devotees and those who remember God without wanting anything and pray to him is called wise devotees.

The *Gita* is the summary of the whole *Upanishad*. Concepts about God or *Brahma* have been expressed in an integrated form. So, the magnanimity of *Gita* has been expressed in this way that *Upanishad* is like cow and milk is *Gita*. The way calf extracts milk by striking little, as the same way, Arjun strikes little by asking question and has extracted answer like milk from Sri Krishna.

Lesson 7: Importance of the Srimad Bhagavad Gita

The *Gita* inspires us to stand against injustice. Because, God Himself incarnates in different ages to protect the good and to destroy the evil.

He has said,

YadaYada he Dharmashya glanirvabati Bharato |
Abbhutthanomodhormosshyo Todattmanam Srijommyohomm ||
Poritranay Sadhunang binashy cho duskritamm |
Dharmashangsthaponarthay Somvobami yuge yuge ||
 (Gita– 4/7-8).

Therefore, wherever righteousness declines and unrighteousness increases. Then to save the virtuous and to destroy the sin of the sinner and to establish the righteous senses, I come to the world.

The soul (Atma) has no destruction. The moral of Gita encourages us to advance to the way of good work without fearing the death.

It is said in the *Gita*-

1. The respectful and the moderate persons are able to acquire knowledge.
2. The followers of the '*karmayoga*' acquire divinity.
3. Wise worshippers can feel Iswar in their hearts.
4. Everything in this enormous world is in the God.

In the light of these lines of the *Gita*, we pay attention to the importance of respectfulness and continence. We get inspiration to dispel illusion for earthly matters. We incline to judge in practicing righteousness. Therefore, avoiding traditional meaningless roads, we try to understand the morality of the theory. We try to love other after making evil thoughts out of our mind as everything is situated in the Bhagoban (The Creator) SriKrishna. Anyone can pray to God in any way and God replies him/ her just in the same way. Thus, here rings the tune of harmony of the religions. The knowledge is described in the Gita as well as how to walk in the way of life, that way is also showed. In this regards, the importance of Gita as a sacred scripture of Hindu is beyond description.

Individual work: Write about the impact of the teachings of the Srimad bhagavad gita on individual and social life.

Exercise

Fill in the gaps.

1. The meaning of *Veda* is _____.
2. The deity and deities described in *Veda* are divided into _____ groups.
3. The whole *Veda* is divided into _____ parts.
4. Another name of Gita is _____.
5. Each of four *Vedas* is called _____.
6. No honnyote _____ Shasire.

Match the words or phrases from left side with right side.

Left side	Right side
1. The truth cannot be made	The descriptions of medicinal plants are described.
2. The divine gods and goddesses	The rules of <i>jagya</i> are described.
3. In the <i>Yajurveda</i>	Come down to the earth.
4. Srimad Bhagavad Gita	Can be felt
5. In the <i>Ayurveda</i>	Give inspiration to stand against injustice.
	There are ideas about music.

Multiple Choice questions:

1. Who is the deity of the heaven?

i. *Agni*

ii. *Indra*

iii. *Surja*

iv. *Bayu*

2. How many 'Mantras' are there in the whole of *Veda*?

i. 1810

ii. 4099

iii. 10472

iv. 22381

3. We can know by reading sacred scripture

i. The messages of God and their greatness

ii. Blissful advice

iii. The rules of leading life

Which of the following are right or correct?

I. i)

II. i) and ii)

III. ii) and iii)

IV. i), ii) and iii)

• **Read the Passage and answer questions 4 and 5:**

Every morning Ayan reads the chapter, 'Karmayoga.' He realizes that he is not entitled to benefits of labour, and rumination about benefits of labour will make him inattentive.

4. Which book does Ayan read?

- | | |
|------------------------|------------------------------|
| a. The <i>Ramayana</i> | b. <i>SriMadbhagabadgita</i> |
| c. <i>Srichandi</i> | d. The <i>Veda</i> |

5. The gist of Ayan's realization is:

- | | |
|---------------------------|--------------------|
| a. Karma with aspirations | b. Meditationkarma |
| c. Yogakarma | d. Breathingkarma |

Short questions:

1. What is a sacred scripture?
2. Why did Sri Krishna advise to Arjuna?
3. According to the *Gita* described about the form of soul?
4. Explain the concept of *Atharvaveda*.

Descriptive questions:

1. Explain the word "*Veda-Akhiladharmamulam*".
2. Describe the traits of character of the Vedic gods and goddesses.
3. Describe the *Shamhitas* of the *Veda*.
4. Describe the event of origin of *Srimad Bhagavad gita*.
5. Explain the importance of reading *Srimad Bhagavad gita*.

Creative questions:

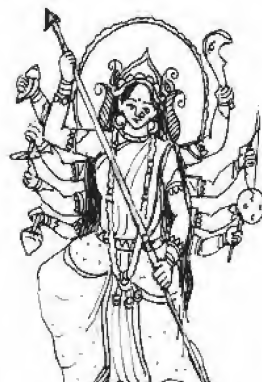
Ramesh studies the Veda regularly. He serves people by making medicine from medicinal plants in the light of his knowledge of the Veda. And from the knowledge of this Veda, he discusses religious matters with his patients. For this reason, he has to read other parts also of the Veda. He also tries to lead a pure and peaceful life in the light of this knowledge.

- a. What is meditation?
- b. Why are the ancients *Rishis* (Holy Priests) called the authors of the *Veda*?
- c. By which part of the knowledge of the *Veda* Ramesh treats the public?
- d. Is it possible to lead a pure life in the light of knowledge of the *Veda*? Give reasons for your answer.

CHAPTER THREE

NATURE AND FAITH OF HINDU RELIGION

Hinduism is an ancient religion. Worshiping deities is a special aspect of this religion. God is at the root of this religion. Men have to do religious work to get His grace. If men pray to God with devotion, He would fulfill their desires. In real life, parents bring up their children and arrange their comfort and welfare. Children should serve their parents considering them to be God. At the same time, they should show respect to other superior in the society. This chapter deals with the relationship between *Sanatan* and Hindu religion, the origin of Hinduism and devotion to superior as part of religions faith.



At the end of this chapter we will be able to

- explain the meaning of the word Sanatan and Hindu.
- explain the theme of *Sanatan* religion and Hinduism.
- describe the history of the origin of Hinduism briefly.
- take pride in the glorious heritage of Hindu religion.
- explain the theme of the faith of religion.
- explain the theme of the devotion to preceptors.
- describe a story about devotion to mother.
- explain the responsibilities with religious right.
- explain children responsibility to their parents and the parent's duty and responsibility to their children.
- be aware of devotion and responsibilities to the elders.

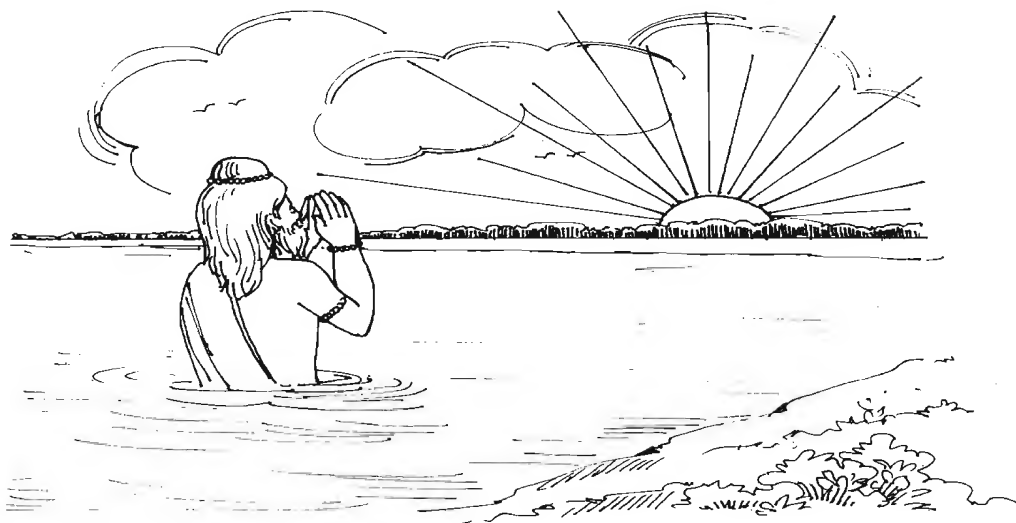
Section—One

True Nature of Hindu Religion

Lesson 1: Ideas of *Sanatan* and Hindu religion

Sanatan religion and Hinduism are really the same religion. On other hand, the other name of *Sanatan* religion is Hindu religion. The meaning of Sanatan is eternal which was in the past, is in the present and will be in the future. The word Sanatan indicates eternity which does not change though time changes. The word 'Hindu' is derived from the word '*Shindhu*'. The river '*Shindhu*' flows from the ancient age. On the bank of this river, the people of *Sanatan* religion used to live in the ancient period. Their attitude, belief of religion had a particular form.

They were introduced to the foreigners after the name of river "*Shindhu*". The foreigners used to pronounce the word "*Shindhu*" as "Hindu". They used to call the people over there of Sanatan religion as Hindu. Just this way, "*Sanatana Dharma*" turned into Hindu. It's because of the foreigners' pronunciation.



Sanatan religion is an ancient religion. Even after a long period of ages, the basic theme of this religion has not changed. However, in order to cope with place and time, some thoughts and rules have been included to in this religion. It was named as "*Hindu Dharma*" newly. *Sanatan Dharma* spread out in this way.

In brief, *Sanatan Dharma* is newly known to us as Hindu Dharma. The thoughts, belief in *Sanatan Dharma* are the thoughts and belief in *Hindu Dharma*. There's no change at all. The main ideas of Hindu religion is - faith in God, belief in *Karmafala* (the result of work), belief in re-birth, to serve animal, worshipping to gods-goddess, expecting peace of the universe etc.

Lesson 2: History of Origin of Hindudharma

The history of Hindudharma's origin lies in one's acquaintance with *Sanatan dharma*. *Sanatan Dharma* is not created by a particular saint or by a particular man or by a particular age. This religion started to flourish when the sense of just or unjust stirred up the mind of the primitive people. Then it gradually develops with the contribution of thoughtful religious people.

God Himself is at the root of *Sanatan Dharma*. The main aim of religion is to provide happiness and peace in man's life.

The main belief of Sanatan Dharma is to believe in God. Man is at work in God's universe. And man gets the result of the work what he has done. This is called *Karmafala* (result of work) which is unavoidable. The theory of rebirth comes for this.

To avoid of all sorts of evil deeds, God takes the form of "*Avatars*" to protect us. By worshipping god and goddess, praying, doing various religious rituals, man can gain eternal bliss. His soul, therefore, gets peace.

As in *Sanatan Dharma*, the concept like rebirth, incarnation and achieving salvation, all are there in Hindu religion. However, due to religious rites, some changes are noticeable. In ancient times, religious rites were done by a "*yaggya*". This slowly took the form of prayer. In the *Yaggya*, the strength and form of God's and Goddess's were adored. At later times, idols and images were put up after the forms of those gods and goddess. The concepts of incarnation and achieving salvation in Sanatan religion are asset to this religion. As time passed, new concepts have been emerged in Hindu religion. By means of *Yaggya*, worshipping and rituals of Vedic age, religions songs, devotional songs have been included in modern Hindu religion.

The followers of *Sanatan* religion used to live on the bank of river *Sindhu* in Indian sub-continent. They had a special touch and attraction in their culture and dresses. Outside this sub-continent people from Iran, Greece and many other countries visited this place. They thought that people living on the bank of the river were of different in caste and type. It is already said that these foreigners used to identify them by the name of this river. They pronounced "H" instead of "S" while pronouncing "Sindhu". Thus, Shindhu turned into Hindu. And in this way, they were familiar by the name Hindu. It slowly spread in the south-east region. The followers of *Sanatan Dharma* were acquainted as the Hindu. The exceptional aspects of Hindu religion are faith in God, serving living creatures as Iswar and doing good to the universe. Here lies the freedom to think freely about worshipping Iswar. Through this opportunity, man gets simplified forms of religious rituals and programs. Thus, the followers of this religion feel proud of their right to free thinking.

Individual work : Give an account of the gradual evolution of Hindu religion.
--

Exercise

Fill in the gaps.

1. Shindu River is flowed from _____.
2. ---- can escape the result of one's work.
3. Every follower of Sanatan religion gets the identity of a -----.
4. Hindu religion is an _____ religion.

Multiple Choice Questions:

1. Where does the word "Hindu" Come from?

- | | |
|------------|------------|
| (a) Hindi | (c) Sindhi |
| (b) Shindu | (d) Hind |

2. Who is in the root of Sanatan religion?

- | | |
|------------|--------------|
| (a) Brahma | (c) Bhagoban |
| (b) Vishnu | (d) Shiva |

Read the passage in again and answer the question no. 3 & 4.

Anupama Devi regularly worships and prays various deities according to this.

3. In the behavior of Anupama Devi which belief is active?

- | | |
|--------------|----------|
| (a) Worship | (b) work |
| (c) Religion | (d) yoga |

4. Anupama Devi can gain here and here after

- i) Pleasure
- ii) Peace
- iii) Independent

Which is right?

- | | |
|----------------|----------------|
| a) i and ii | (b) i and iii |
| (c) ii and iii | (i, ii and iii |

Short questions:

1. What does the word 'Sanatan' mean?
2. How the word "Hindu" Established.
3. What does Bhagoban do when he comes as incarnation?
4. Why does a man do religious works?

Descriptive questions:

1. Explain the two words "Sanatan" and Hindu?
2. Explain the "missing History" of "Hindu" religion?
3. Explain the necessity of doing "Yagga"?
4. Why does a man take rebirth? Explain.

Creative questions:

Kabita along with her mother visited a wedding party and saw that Brahmin was inviting gods with offering different elements by burning fire. She also saw the same situation at the time of Durgapuja and asked her mother different questions about it. Her mother explained the answers.

- a) What does the word 'Sanatan' mean?
- b) Explain why Sanatan dharma is called Hindu Dharma?
- c) How does the Brahmin invite gods and goddess?
- d) Show your logic in favor of our argument that the Brahmin's deed has a deep relation with the origination of Idol-worshipping.

Section Two

Faith of Hindu Religion

Lesson: 1- Religious faith and devotion

Hindu religion is founded on some beliefs. In a word, these beliefs are called religious faith. Man gets wellbeing by doing religious work. Religion means the power of retention. Religion gives instructions to man for going along the right path of life. The manner and rules of religion help a man to lead a decent life. The wellbeing in life is got from religion. By maintaining and obeying the rules of religion a person can get welfare in present and eternal life.

Religion means the power of retaining something which makes a man's life successful. Religious faith refers to these qualities of religion and one's belief in them.

Lesson 2 and 3

Devotion to seniors and course of devotion to seniors

The elders are senior to us. Many including our father and mother, paternal grand father, maternal grand father, paternal uncle and aunt, maternal uncle and aunt, elder brother and sister are seniors in our families. Many are seniors in their familial connection with us. Then teachers also are our seniors. He who teaches us is our seniors. Thus, senior people including parents, teachers play an important role in our developing of our lives. Devotion means expression of respectful love these seniors. Respect, love and virtue compose devotion. We achieve grace and salvation through this devotion.



Course of devotion to seniors

Mother and father are our absolute seniors. They hold a place above that of all others. It is our mother who has shown us the light of this earth. We have a tie with our mother. She is our companion in happiness and sharer of our sorrows also. The role of our mother in constructing an honest and nice life of ours is limitless. Mother brings us up in our childhood. We are children to the mother even when

we have grown up. Many of us worship our mothers. We salute her on the eve of any well-meant travel. In our religion she holds the highest position. Gods grant desires if the mother is satisfied with the devotion of the child. So, we shall help our mothers in their jobs. We shall carry out our mothers' directives with senses of duty about them. If a mother's heart is hurt, devotion to her gets impaired. Father also plays many roles in development of ideal lives of ours. There is a shloka in our holy book about the father.

Pita sawrga pita dharma pitahi paramantapha |
Pitori pritimaponne prionte Sorbodebota ||

It means that father is heaven for you, he is your religion, and he is your absolute worship.

Teachers are our guides in education. They show us the way on our lives' paths. They kindle the light necessary for our lives. It is our duty to go by their directives and prohibitions. Those who baptize us also are our seniors. They give us the correct interpretation of religion for paths of our lives. Thus there are impacts of all seniors on the courses of our lives. Hence our respect for and devotion to all our seniors.

Individual work : Who are your seniors and how do you devote yourself to them?

In this context, the story of Ganesha, devoted to his mother, may be remembered

Lesson 4: Ganesha's devotion to his mother



Ganesha and Kartika are the sons of Ma Durga. Ganesh is bulky and his carriage is mouse. On the other hand, Kartika has a strong and stout body. His carriage is pea-cock.

Ma Durga declared that he who will be able to bow down her after wandering the world will get her neckless. The contest between two brothers started. Ganesh saw that it is impossible for him to defeat Kartika along with his carriage rat. Then Ganesh thought that his mother is world mirror, she is world. If he moves around his mother, the world will be wandered. By this thinking Ganesh devotionally rounded around his mother and bow down her. On the other hand, Kartika quickly

wandered the world and saw Ganesh sitting on the lap of their mother wearing the necklace. Kartika wanted to know the reason. Then Ma Durga said Ganesh is very wise. He knows that mother is the world. So, by moving around her, the world is surrounded. This devotion to mother of Ganesh is immortal in this world. Every child should devote and take care of its parents.

New words: Devotion, belief in religion, duty, carriage, contest, devotion to mother.

Lesson 5: Ideas of Sense of Duty

Whatever is done is work. And whatever work needs to be exercised is duty. It means that whatever we should do makes our duty. A wakening to our duties in a conscious manner is called sense of duty. Carrying out directives of parents, advice of teachers, nursing and feeding of old parents, up bringing of children by parents, etc. make examples of sense of duty. All of us have our own duties in family and society.

It is the duty of parents to bring up children properly, to do so with affection and care, educate them at educational institutions, inculcate into them lessons of senses of familial and social values. And reversely it is duty of children to abide by orders and advice of parents, to help them in different jobs, to be at their sides in well and woe.

Performing duty makes apart of religion. It is the duty of students to study. Those who disrespect and unconcious to their duties can not succeed in life.

Individual work : Identify your duties as a student.

Lesson 6: Offspring's Duty to the Parents

Offsprings are brought up in families. In families, parents bring up the children. As parents have roles regarding children, children also have roles towards parents. In childhood and adolescence, we abide by orders and advice of our parents. In a family, we help our mother in different work. In the evening, we light lamps for the gods and goddesses, and place worship. Sometimes we help our mother in jobs of cooking. And then we help our father also in his jobs. Family discipline is maintained through reciprocal participation in family jobs. Our parents feel glad over these. It is our duty to keep our parents glad. They become happy also when we make progress in education.

Sense of duty is a great quality with humans. A religious person is always dutiful. Nursing and maintaining old parents also is our duty. Our duty also is to complete the unfinished work of our parents. Our duty includes looking after, in the absence of the father, the mother, bringing up younger brothers and sisters, contributing

financially to their formal education, helping them in cultivating familial, social and spiritual values. All of us should remain all-alert to the desires, emotions and feelings of our parents. Parents become very glad at this. So, keeping parents happy and glad also is our duty. In our society, in the absence of the father in the family, brothers quarrel over property. At that time the eldest brother or someone else discharges the responsibility of maintaining others. They perform the role of the father to bring back discipline of the family. This also makes the duty of an offspring.

Individual work : Which are the duties in family we perform towards our parents?

Lesson 7: Responsibility and Duty of Parents to Their Offspring

Responsibility and duty of parents to children are endless. There is no limit to a mother's pains once she conceives a child and gives birth to it finally. Nothing else is comparable to this pain of the mother. The mother brings us up. She creates the atmosphere conducive to our sleep by singing lullaby. The father makes all arrangements for the joy and happiness of the children. Both the parents prepare the child on the eve of its start of school-life. The mother teaches it so many items of pronunciation-A, E, U--and does that orally/informally. She tells it nursery rhymes and stories. Parents initiate children into learning. They prepare them for school-going. Such services to children come from within the parents.

At one time, the offspring, after crossing the stages of school and college, reaches the doorstep of higher education. Expectation of the parents from the offspring goes on increasing. Their dreams and efforts in all arrangements of building up the offspring's future know no bound. They tell him about their dreams. The offspring builds himself / herself up. The parents carry forward their offspring's own dreams also. They are his/her guide in building up future. Religion owns this idea of parents being the architects of.

Parents appear in many roles for shaping the character and morality of their children. They always want that their children would be idealistic, honest, dauntless, wellspoken and moralist. In family life this is how all parents want their children to come up and discharge their roles to that end. Besides, parents discharge the responsibility also of marrying daughters off to honest youths and sons to fair brides. Thus, those are numerous and far-stretched duties and responsibilities of the parents assigned for the sake of ensuring nice life of their children. Parents have been assigned seats equal to those of the gods and goddesses.

Individual work : Which are the duties and responsibilities perform towards parents creating your future ?

Exercise

Fill up the blanks;

1. Religion guides a man _____ way.
2. Religion is _____ power.
3. The seniors are our _____ .
4. There are components of respect, love and ----- in devotion.

Match the words or phrases from right side with the left side.

Left Side	Right Side
1. In a word, belief in religion is	reliable friend
2. The place of parents	directly God
3. Religion is man's	called father religion
4. According to religion, parents are	duty towards parents
5. To raise a child with love and affection is	will be exposed
	strengthens confidence

Multiple Choice Questions:

1. What is the Carrier of Ganesh?

- | | |
|----------|------------|
| a. Duck | b. Owl |
| c. Mouse | d. Peacock |

2. In the animal kingdom humans are-

- | | | |
|-----------------|------------|--------------------|
| i. Intellectual | ii. Clever | iii. Conscientious |
|-----------------|------------|--------------------|

Which one is correct?

- | | |
|-------------|----------------|
| a. i | b. ii |
| c. ii & iii | d. i, ii & iii |

3. Everyday Badhon doesn't do anything before saying his prayers to God.

Here the thing that is expressed in Badhon religion practice is-

- | | | |
|--------------------|--------------------------|-------------------|
| i) Religious faith | ii) Thought of wellbeing | iii) Superstition |
|--------------------|--------------------------|-------------------|

Which one is correct?

- a. i
- b. ii
- c. ii & iii
- d. i, ii & iii

Short Questions:

- i) Why should we believe religion?
- ii) How is the word “Hindu” originated?
- iii) Mention the ways to honour the seniors.
- iv) Explain the sense of “Duty & Responsibility” with examples.

Descriptive Question:

- 1. Illustrate the purpose of practicing religion.
- 2. Explain the necessity of devotion in religion.
- 3. Mark the duties of parents towards children.
- 4. How will you implement the teaching of Lord Ganesha’s devotion towards his mother in your own life?

Creative Question

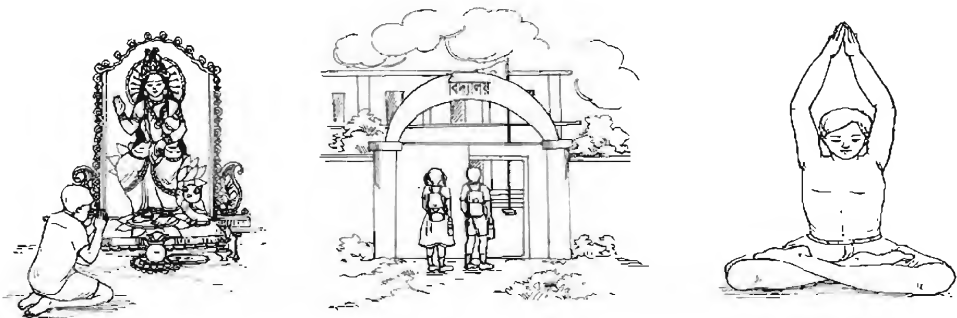
When Bidhan was in class six, his father became ill. He was the only earning member of his family. In such a situation doctor told them that five lacs taka was needed to cure his father. Bidhan's mother became depressed finding no way out. In a program of Bangladesh Television Bidhan watched that people were asking for help for a patient attacked by a fatal disease. Bidhan went to the producer of the program. The producer telecast Bidhan’s father’s problem and his appeal to help his father. Enough funds were arranged for Bidhan's father's treatment. After being healthy father took proper steps to bear Bidhan's educational expenses. But for arranging educational expenses of his son, they had to sell their house. Today Bidhan is an established doctor.

- a) What is the carriage of Lord Ganesha?
- b) Why should people abide by the religious injunctions?
- c) What aspect of religious faith do you notice in Bidhan’s father?
- d) Do you notice devotion for superiors in Bidhan? Explain in the context of this chapter.

CHAPTER FOUR

DAILY RELIGIOUS PRACTICES AND YOGA-POSTURE

Regular religious practices are called '*Nittyakarma*' (daily religious practice). Such as bow to Sun-God in every morning is a daily religious practice. By maintaining our daily practices, we can learn punctuality in the same way we can get the proximity of God. Yoga is a process of worshipping God. Yoga means the connection between God and His true perception. *Ashana* (posture) is a part of yoga. Steady and comfortable staying is called *ashana* (posture). To exercise yoga posture, we have to maintain some common rules. Thus, we can get its merits. By exercising yoga *ashana* (posture), we can keep our body free from various diseases.



As a result our body becomes healthy, strength and handsome and our mind also becomes happy and peaceful. So, to keep body and mind healthy the necessity of *ashana* (posture) is indispensable. In this chapter daily religious practices and yoga posture have been elucidated.

At the end of the chapter we will be able to-

- explain “the concept of daily religious practice”.
- recite and explain *mantra* for daily religious practice.
- analyse the importance and influence of daily religious work in life.
- explain yoga *asana* (posture), concept, common rules and importance.
- explain the ideas of *shabasana* and *sidhwasana* and describe the method of exercise.
- analyse the importance and influence of *shabasana* and *sidhwasana* and to build up body and mind.
- be inspired to practice daily religious duties and *shabasana*.
- exercise daily religious duties and *shabasana*.

Lesson -1: Concept of daily religious duty (nittyakarma) and verse (mantra)

The world is a vast workplace. Everyone has to do something here because without doing worldly work, life style is impossible. So, work can be called life and religion. The work we do every day are called "daily work"

Nittya means regular or daily '*Karama*' means work. So, literary '*Nittyakarma*' means the work which is to be done daily, which means every day's work is called *Nittyakarma*.

Everyday's activities should be fixed & performed on a regular basis. In total, it can be said that everybody after getting up from bed till to go to sleep at night, those activities are performed with devotion are known as Nittyakarma.

As an example, on getting up from bed at dawn, one's duty is to remember God and the name of guru, to offer pranam to parents, to pray after washing hands and taking bath, to study and to exercise etc.

Mantra of Nityakarma: Every day at dawn, to offer pranam to the Sun is a Nittyakarma. Sun is offered this following mantra:

*Owm Jobakusumswamkashong kasshyopeyong mohadyutimm
Dhantaring Sarbapapoghnong pronotsoshmidibakaramm ||*

I show my tribute to the Sun, son of *Kashyap*, red like China rose, blazing, remover of darkness, destroyer of all sins.

Team Works:

- Recite the mantra of the Sun
- Write down 5 features of the Sun
- Make a list of Nittyakarma



Lesson 2: Importance and impact of Nityakarma:

Regularity can be learnt by doing 'Nityakarma'. Work is done timely, no work should remain incomplete. One can be devoted and discipline can be maintained. Regular exercise, playing and taking food keeps the body sound. Sound mind lives in a sound body. If mind remains sound, the environment seems to be cheerful and be concentrated in any work with patience. If one offers pranams to one's Parents regularly, one's faith and devotion to them increase. Love grows for human being. Good result can be attained by studying regularly. Enrich the store of knowledge and then success comes in life. Through regular prayer we can satisfy different power of God.

So, we worship everyday by laying the image or idol at home. Again, we worship particular gods in particular times. By this way devotion becomes very deep by doing regular worship and prayer and can be achieved the association of God. We all should search for good path of lifestyle. So, we will abide by the rules of regular religious activities and will be devoted in our own work. Deep devotion of God will stay in our heart.

Group work :

- Write to place five arguments in favor of abiding by rules of daily religious activities.
- Make a list of what problems may be created if we don't observe *nityakarma*.

Lesson 3: Concept of Yoga Posture

Yoga is a method of worshipping of God. Generally the word "Yoga" means to connect anything with other thing. In the field of practicing religion, it means the collaboration of embodied soul.

The word "Yoga" is derived from Sanskrit root word "*joj*". This is called union. Yoga makes union between embodied soul and supreme soul. Again, other name of Yoga is controlling mind. Great saint Potonjoli translated the word "yoga" into "Control of senses". By obstructing the faculties of mind we can unite ourselves with God.

"Yoga" has eight parts. These are,

1. Yama-Yama means to be restraint
2. Niyama-To take care of one's body. Regular and moderate bathing, diet and rest is Miyama.

3. Ashana- To sit in a special style is called Ashana.
4. Pranayama-process of controlling breath is called pranayama.
5. Pratyahar-to let not one's mind be extroverted but introverted.
6. Dharana- To concentrate one's mind on a topic.
7. Dhyana- Inseparable thought on a topic
8. Samadhi- The condition in which one's mind becomes fully concentrated in spiritual thought.

Individual Work : Write down the eight parts of yoga successively.

Ashana is the third part of Yoga. So, for yoga practice, which pose does not affect the body, is called yoga.

Mind and body both are important in relation to Worship of God. Practice of religion can be possible through sound body. So to keep sound health is necessity for meditation. Moreover, Yoga is the process to keep mind and body sound. That is why from the very ancient time the sages or saints had given instruction to practise Yoga for sound body and mind.

There are lots of rules and regulation for Yoga, such as – *Shabashana*, *Gomukhashana*, etc.

Individual Work: Mention the relationship of Yogashana with body and mind.

Lesson 4: Rules and Importance of Yogashana

The general method and utility for Yoga Practice:

To practice Yoga, we are to maintain some major rules, such as-

1. To practice Yogashana at dawn or in the evening is good. One should maintain a fixed time for yoga practice.
2. Better not to practice Yoga in full stomach or empty stomach. Yogashana should be practiced after long time of taking meal.
3. Do not practice Yoga on fluffy bed. Lying blandest or carpet on the floor exercise should be performed.
4. It is better to take Yoga practice in a place, where light or fresh air is available and free from any noise. So that obstacles cannot come.
5. At the time of practicing *Yogashana* soft cotton cloths should be wearing.
6. During Yoga practice one has to keep clam and quit.

7. During Yoga practice one should have normal breath.
8. At the time of Asana one's mouth should not be disfigured.
9. During Yoga practice one has to take *Shabashana* (corpse poses) after taking each ashana.
10. As per rule, one should take rest for a while after each complete ashana.

Group Work: Make a list of rules of Meditation (Yoga)

Importance of Yogashana

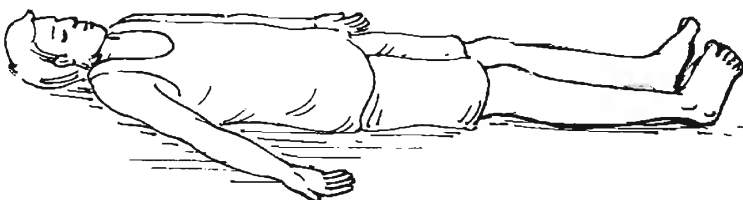
Regular Yogashana brings good health, sound mind and reduces extra body weight. It is not just gymnastic exercise but right body posture. Through this Yogashana, body, muscle, nerve and glands are exercised. That is why it induces working activity, patience and longevity of life. It fortifies the body structure and keeps body free from diseases. It purifies blood circulation of the body. Yogashana keeps well effectively to reduce unwanted body fat and slenderness. It also removes body weakness and fatigue. Soul and mind can centralize to one point which then induces placidity of mind. The major utility of *Yogashana* is that, it can control mind to reach its upper world spirit. A Yogi first gets a sound body through ashana (posture) then he devotes himself on spiritual adoration. He dedicates his entire achievement to his holy creator.

Group work: Make poster of effect of Yogashana

Lesson 5: Concept and practice method of *Shabashana*

The word "*Shaba*" means "dead body". So *Shabashana* means to lie down on the floor like a dead body. When a person is dead he has no control over his body. Like that, in *Shabashana* a yogi has no control over his body.

The aim of *Shabashana* is that laying on the floor like a dead body without losing consciousness.



Practice method:

Lie down on the floor placidly and spread your leg straightly. The distance between two legs should be one feet. Then keep your two hands straightly by two sides of your body and keep a little distance from your thigh. The front hand palm will untie. Eyes will be closed, neck will be straight & entire body will be relaxed. Now, gradually take a deep breath for four or five times. After taking hard yoga exercise, you should take up to 5-10 minutes Shabashana for relaxation. Furthermore, Shabashana(Corpse posture) should be exercised after 15 minutes interval.

Individual work: Show how to practice *Shabashana*.

Lesson 6: The importance and impact of '*Shabashana*'

While practicing yoga, '*Shabashana*' is a suitable posture for relaxation of the body. By practicing this yoga, nerves, muscles and tendons get relaxed, tiredness removes and the whole body feels fresh. As a result, body, mind, brain and soul get rest, energy and pleasure.

'*Shabashana*' plays a vital role to recover from high tension or low blood pressure, heart diseases, peptic digestion and diabetes etc. Modern mechanical life style puts serious effects on human nerves, the best prevention for curing this is to practice '*Shabashana*'. For removing sleeplessness, it is the best posture. Before going to sleep at night one should practice this posture about 5- 7 minutes or more. Then sleep comes within a little moment. By practicing this method one can also overcome sleepiness and get rest and release for body. It is very much helpful for the students to reduce their mental pressure before the time of examination. Students feel boring after having long time study. So, by doing this ashana they can remove boringness, tiredness and feel energetic which helps to increase memory power. By the help of this posture a saint controls sleepiness and can gain power to enter the kingdom of upper level feelings. This posture increases meditational steady. After practicing any kind of ashana (posture) one should take rest in the posture of '*Shabashana*' for a while. So, we can be more benefited by practicing '*Shabashana*'

Group work: write down the advantages of '*Shabashana*' and make a poster.

New word: motionless, soundless, relaxation, relief, torture, activeness, yoga sleep.

Lesson – 7: The concept and practice method of “*Siddhasana*”

This posture specially is followed by the Saint for the success of *sadhana* is called “*Siddhashana*”. This posture is always practiced by the saint for meditation.

Practice Method:

Legs should be spread ahead and sit with straight bone. Right heel will remain touched the connection point of two legs. Then put your left leg on right leg. Both heels will remain stick to under abdomen. Afterwards spread two legs ahead. Turn the palm upside. Put the wrist of right hand on right knee & put the wrist of left hand on left knee. Tip of the thumbs and pointers are to be touched. Other fingers will be straight. Then keep on back, neck and head straight. Closing the eyes you concentrate your mind between two eye brows. Breathing will be natural. Altering legs the ashana should be practiced for five minutes. At the end take rest in *Shavashana*.



Lesson 8: The importance and impact of *Siddhasana*

Our body gets rest by practicing *Siddhasana*. By seating this ashana as body gets relaxed, mind remains steady and active. We get advantage by practicing it. The blood circulation of waist and belly become proper and lower part of backbone and insight mind-limb may become fresh and strong by practicing this ashana (posture). The joint place of knee and waist become strong with practicing this posture and relieves us from heart diseases, diarrhoea, diabetes, T.B and many other diseases. This posture is very much useful for pile. Sitting in Siddhasana is easy to attain divine grace in short time.

Group work: Make a posture including the benefits of Siddhasana.

Exercise

Multiple choice Questions:

1. Who is the composer of “*Yogashana*”

- | | |
|---------------|---------------|
| a. Bashishta | b. Patanjali |
| c. Ramkrishan | d. Bamakshepa |

2. We do “Yogashana”, because-

- i. Body remains healthy
- ii. Mind becomes tidy& calm
- iii. Human soul can fuse with Entered soul.

Which one is correct?

- a. i b. ii
- c. iii d. i, ii, & iii

Read the passage below & answer q.no.3 & 4:

Everyday Sagar wakes up early in the morning & says his prayers facing east. He completes all his daily chores after this.

3. Which God does Sagar worship every day?

- a. Agni b. Sun
- c. Wind d. Indra

4. The daily work of Sagar represents-

- i. allegiance
- ii. Devotion
- iii. Maintenance

Which one is correct?

- a. i& ii b. i& iii
- c. ii & iii d. i, ii, & iii

Short questions:-

1. Why should we believe in religion?
2. What is the origin of the word Hindu?
3. Mention the ways to acquire knowledge.
4. Explain duty & sense of duty with examples.

Descriptive questions:

1. 'One can learn regularity by doing *nittyakarma*.' Explain the above sentence in the light of your work, exercise and practice.
2. Describe the effects of *shabasana*.
3. Write two effects of *sidhwashana*.
4. Explain the effects & importance of daily work.
5. Express the need for practicing "*Yogashana*".

Creative Questions:

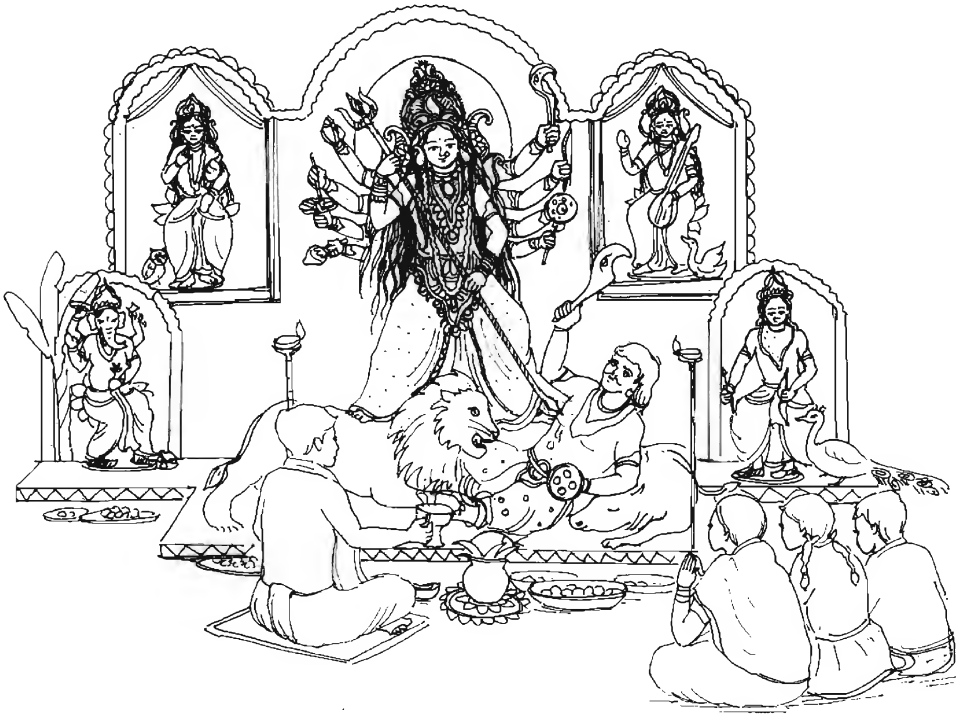
Jayita, a student of class six, is very restless. She is not interested in her studies. She studies all night during her examinations. For this, she becomes sick and her results are also not satisfactory. Once her uncle, who was a *Guru* of *Yoga*, came to visit her house. Seeing her condition, he advised her to practice *asana*. Through this, Jayita recovered her health and improved her studies.

- a. From which verbal root does the word '*Yoga*' come?
- b. What do you mean by '*Yogasana*'?
- c. By practicing which '*asana*', Jayita improved her studies? Explain the procedure of the '*asana*'.
- d. Do you think that Jayita will be much benefited by practicing *asana*? Give reasons for your answer.

CHAPTER FIVE

DEITIES & PUJA FESTIVAL

Visible appearance of Iswar is called gods and goddesses (Dev-Devi). For example, *Bramha, Bisnnu, Shiva, Saraswati, Lakshmi, Durga, Kali etc.* These deities possess special quality and power of God. We worship these deities to achieve this power and quality. Puja (worship) means to extol or to honour. However, in Hinduism, the word 'worship' has special meaning. It means to place honor and respect to the idol of the gods and goddesses with flower and different other elements.



Parbana means ritual or festival. Festival means pleasure. Therefore, the festivals which make the worshipping programs joyful are called *Puja-Parbana*. In this chapter, we will get an idea about deities, *Puja-Parbana*, importance of *Puja-Parbana*, worshipping of Ganesha and Saraswati Devi and we will discuss the process, lesson and impact of worshipping them.

At the end of this chapter, we will be able to –

- explain the idea of gods and goddesses (*Dev-Devi*)
- explain the idea and importance of *Puja-Parbana*
- explain the importance of worshipping gods and goddesses.
- explain the introduction and worshipping process of Lord Ganesha.
- explain the *mantras* of reverence and offering a handful of flowers (*Pushpanjali*) to Lord Ganesha.
- analyze the knowledge and influence of worshipping Lord Ganesha in our ways of life.
- explain the introduction of *Saraswati* Devi and her worshipping methods.
- explain the spells of reverence and offering a handful flowers with meaning of -the *Saraswati* Devi.
- analyze the lessons and impact of worshipping *Saraswati* Devi in our own life and society.
- be inspired to worship Lord Ganesha and *Saraswati* Devi.

Lesson-1 Concept of Deities

When different qualities and powers of gods and goddesses are at visible appearance is called deities. That means the visible appearance of God is called deities such as *Brahma*, *Vishnu*, *Shiva*, *Durga*, *Saraswati*, *Luxmi*, *Ganesha* etc. These deities possess different powers and qualities of God. *Brahma* creates, *Vishnu* takes care of the creature and *Shiva* keeps balance by destroying.

Again, *Saraswati* is the deity of knowledge and *Ganesha* is the remover of obstacle and lord of success. There are many deities like them.

By worshipping these deities, we show respect to them. We pray for different special qualities or powers to them. Deities are satisfied through prayer. They bring good luck to us.



Lesson 2: Idea of *Puja-Parbana*

Puja

In general usage, *Puja* means to praise or to pay respect. But in Hinduism, *Puja* means worshipping the visible form of God. In this case, people serve and pray to gods and goddesses to praise or pay respect and bow before them. They offer flowers, fruits, water, dhupa-dwip (scent stick and enlighten Candle), etc *naibedya*. They worship for the well being of mankind. In this ground, these performances are called *Puja*.

By the word, performance we mean the rights and rituals. That is how to perform the *Puja* or worship, how to build idol, the way to pray God, what are the elements for worshipping *Puja*. There is a difference in rituals with respect to area or region. However, there is no difference in the fundamental rights and rituals. *Abahana*, *arghyapradan*, *dhyana*, *Puja mantra*, *pushpanjali*, *prarthana mantra*, *pronam mantra* etc. are the parts of *Puja* or worship.

We worship every day. Again, we worship gods and goddesses in every week, every year and in special times. There is a difference in worshipping system according to gods and goddesses. However, some general rules are followed to worship gods and goddesses. These rights and rituals are generally called *Pujabidhi*.

Parbana

The meaning of the word *Parbana* is *parba* or festival. Festival means joyous programmes. By *Puja-Parbana*, we understand the *parba* which makes *Puja* enjoyable such as making idol, decorating the temple, arrangement of musical instruments, especially *Dhak*, *Dhol*, *Ghanta*, *Kartal*, *Kashi*, *Shankha* etc,



exchanging greetings with devotee, variety of food, and arrangement of various entertaining programmes, wearing new dresses etc.

Individual work:

Write about five programs that make arrangement of Puja joyful?

Lesson 3: The importance of worshipping gods and goddesses

Man is a social being. Living collectively is the nature with man. Religion builds up society in a well-organized manner. From spiritual and social point of view, Puja-Parbana has a great significance. By the help of *Puja-Parbana* there creates an opportunity of social meeting. When all together perform the worshipping, it turns into festive look.

Bringing Idol, collecting the elements of *Puja*, decorating temple, smell of *dhup*, repose, distributing the food offered to goddess, wearing new dresses etc. create religious and sacred environment. For this reason brotherhood develops in our mind.

Worshipping makes our mind sacred, cleans our mind and arise veneration and faith to the deity. Different kinds of functions and programmes are arranged on the occasion of *Puja*. Such as: religious discourse, cultural program, fair etc. Many of the devotees publish memorandum. These arrangements expand our cultural awareness on the occasion of worshipping.

Various good quality foods are arranged from family section or socially for *Puja-Parbana* and various seasonal fruits are eaten. So, worshipping takes a great role in solving the nutritional problem in the family. For various *Puja* various parts of tree is required which is considered as Puja- elements. As a result, children get an opportunity to learn the names and characteristics of trees from childhood.

New words: spiritual, festive, cordiality, souvenir

Group work: Create a poster by writing about the impact of worship of deities on individual and social life.

Lesson 4: Lord Ganesha

Introduction to Lord Ganesha:

Lord Ganesha is the god of success. He is also known as Ganpati, Gajanan, Hermva, Binayak, etc. His body is like that of a human. But, elephant's head is kept on his body. That's why Ganesha is called Gajanan. He has four hands

and he is bulky. He is a little bit short. His carriage is a rat.

As a deity Ganesha is in possession of all power. He removes all the difficulties of mankind and gives success. For this reason Lord Ganesha is worshipped before starting any deed. For commercial progress, many worship Lord Ganesha. In the first day of Bangla year the followers of Hinduism worship Lord Ganesha for the purpose of getting success in business.

In the scriptures, there are many stories about Ganesha's knowledge and prowess.

Process of Lord Ganesha's Worship

At the time of *Durgapuja*, *Basantipuja* and on the 4th lunar day of the bright fortnight of the months of '*Vadra*' and '*Magh*' Ganesha-Puja is held specially. Besides, before other worships, there is a custom of worshipping Lord Ganesha. To perform the worship rightly, it is needed to collect worshipping articles. The rules of worship are followed. In Ganesha-Puja, basil leaf is forbidden.

Lord Ganesha's *pronam mantra*:

*Ekdantang mahakayang Lambodarang Gajananm.
Bighnanashkarang Devang Herambang pranamamyahm.*

Meaning: I prostrate to one-teethed, huge-bodied, pot-bellied, elephant-headed, and remover of impediments *Herambadeva* Ganesha.



Lessons and impact of Lord Ganesha's worship

Lord Ganesha is called Sidhwidata. This word, 'sidhwi' means success, proficiency or achievement. And 'sidhwidata' means giver of success. We worship Lord Ganesha with the expectation of success in all works including acquiring of knowledge, business. The lesson of this worship is that success comes from devotion. At the root of this devotion, there are correctness, earnestness, restraint and discipline. So, what we need for success and

proficiency in our lives are well wishes, earnestness in work, patience and discipline. Only those who apply this lesson of Ganeshdev in their work attain success.

Traders with belief in Hindudharma worship Lord Ganesha right at the beginning of the first month of Bengali New year. Success comes from the kindness of this god. We worship this god out of devotion.

Individual work: Explain how you can apply the lessons of worship of Lord Ganesha in your life.

New words: Fulfillment of desires, Huge-bodied, Elephant-headed, *Heramba*, and Impediment.

Lesson 5: Goddess Saraswati

Introduction and Rules of Worship

Saraswati is the goddess of Knowledge, culture and arts. For many characteristics, Saraswati is known as '*Bagdevi*', '*Viraja*', '*Sarada*', '*Brahmmi*', '*shatarupa*', '*Mahashweta*', etc. Her colour is as white as the moonshine. In her hands there are lark and book. Her carriage is a goose.

On the fifth lunar day of the bright fortnight of the month '*Magh*' *Saraswati Puja* is held. Goddess Saraswati is white dressed and she sits on a white lotus. Generally on the fifth lunar day of the bright fortnight of the month '*Magh*' *Saraswati Puja* is held. *Saraswati Puja* can be held personally or socially. In school, college, and other educational institutions *Saraswati Puja* is held. The worship is dedication towards an idol of Saraswati. Decorating the place of worship, collecting worshipping articles, having determination, placing goddess on a holy place, dedicating throne, dedicating water for washing legs and hand etc. are some primary rules of *Saraswati puja*. For *Saraswati Pushpanjali*'s flower is needed. *Palash* is Saraswati's flower.



Lord Saraswati's *Pushpanjali* mantra:

*Aum Saraswati Namah Nityang
Vadrakalyai Namah Namah:|
Ved- Vedaga-Vedanta-Vidyasthanevya: Ebo Cho||
Esho Sacha dana- Bilwapata- Pushpanjali:Aum
Shree shree Saraswati namah.*

Meaning: I place reverence regularly to goddess Saraswati, *Vadrakalee*, prostrate to veda, vedanga, vedanta etc. scriptures and the place. By giving sandal, marvelous leaf and pushpanjali, I prostrate before goddess Saraswati.

Pronam mantra:

*Aum Saraswati Mahavage vidye Komollochone.
Vishwa rupe Vishalakshi Vidyang Dehi Namahastue te.*

Meaning: Oh great goddess of Knowledge, your eyes are like lotus, you are 'Vishwarupa'. Oh huge eyed goddess, give me knowledge. I prostrate you.

New words: *Vedanta, Vedanga, Huge eyed, Lotus-eyed, Mahasweta, Brahmi.*

Lesson 6: Lessons and impact of worshipping goddess Saraswati:

Saraswati is the goddess of knowledge. The Hindu worships Saraswati for removing the darkness of mind and developing Knowledge. Thus, the eagerness of gaining knowledge increases. In our society there is great importance of Saraswati Puja. The Hindu students of school and college celebrate the day with a deep veneration. They dedicate '*pushpanjali*' to goddess Saraswati, purify themselves and increase the power of gaining knowledge.

During *Saraswati puja*, all classes of people gather in various temples to offer floral tributes and participate in discussion among them about different topics which play a helpful role to widen knowledge. On the other side, they inquire about ones wellbeing to each other and this intensifies affinity with the people and this affinity helps to advance the society to the path of prosperity.

From spiritual point of view, by Saraswati puja concentration and mental strength of the worshipper's to gain knowledge is increased quietly and that enriches the morality of an adorer as well as giving strength to gain future dream.

Single Work: Write how you observe Saraswati puja.

Exercise

Fill in the blanks:

- 1) The deities are _____ symbol of God.
- 2) Saraswati is the _____ goddess.
- 3) If we adore in together, the adoration becomes_____.
- 4) Through puja and parbana, there develops union -----.

Match the word or close the left side with the right side:

Left side	Right side
1) Vishnu	menthol is forbidden
2) Saraswati	red flower are needed
3) In Ganesha adoration	the deity of success
4) In Saraswati adoration	maintains us
5) Ganesha	give us inspiration to stand against in justices
	give us knowledge

Multiple choice questions:

1) What is the conveyance of Ganesha?

- | | |
|-------------|----------|
| a) Elephant | b) Horse |
| c) Buffalo | d) Rat |

2) What is raised in people's mind by adoration?

- i) Brotherhood
- ii) Purity of mind,
- iii) Luxurious lifestyle

Which one is correct?

- | | |
|---------------|-------------------|
| a) i | b) ii |
| c) ii and iii | d) i, ii, and iii |

Read the paragraph and give the answer of the question no 3 and 4.

A student of class six named Sourov bows before goodness Saraswati and offers floral tribute keeping fasting from morning for learning and gaining knowledge.

3. Before which goddess does Sourov bow?

- | | |
|----------|--------------|
| a) Laxmi | b) Saraswati |
| c) Durga | d) Manasha |

4. From this adoration which morality can Sourav learn?

- a) Social relation is the east-term of social fetter
- b) Learning knowledge is the best property of personal life.
- c) Gaining prosperity is the staircase of progress.
- d) The distraction of demoniac power is the path of gaining peace.

Short question:

- 1) What is the prime ingredient of adoration?
- 2) Explain the ideas of puja and parbana with example.
- 3) Introduce Goddess Saraswati.

Descriptive question:

- 1. Mark the social and economic importance of *Puja*.
- 2. What knowledge do we gain by Ganesha *Puja*? What is the application of this knowledge?
- 3. Explain the spiritual and social importance of Saraswati *Puja*.

Creative question:

In order to be successful in acquiring knowledge Dipta arranges Saraswati *Puja* every year with grandeur. Many people gather in this programme. Again, every day Dipta's father prays to Lord Ganesha with lighting the lamp for the success of his business. Even he organizes this *Puja* especially a day for every year to remove all obstacles. Various classes of social people are crowded during this *Puja*. Dipta and his father both are satisfied to complete *Puja* with devotion for fulfilling their own purpose because of this *Puja* their home turns into a joyful environment.

- a) What is meaning of *Puja*?
- b) Why do we organize *Puja*? Explain it.
- c) Which god is worshipped by Dipta's father with a view to getting success in his business? Describe the process of worshipping that god.
- d) Compose the spiritual and social importance of *Puja* that are offered by Dipta and his father.

Chapter Six

Moral Education in the Religious Tales (Legends)

The word 'naitik' (moral) has originated from the word 'neeti' (morality). Moral education means the education that teaches us ethics (principles) and that helps us to learn manner and discipline. This kind of education is called moral education. Moral education is a part of religion. Moral education is very important to create human values in the society. It has been taught through telling tales as well as philosophical discourses in the Hindu-religious books. Ideas and importance of truthfulness and forgiveness which are parts of moral education have been discussed in this chapter through important examples.

After reading this chapter, we will be able to

- explain the two ideas of truthfulness and forgiveness in the light of religious ideals.
- narrate a legend connected with proofs of the ideals of truthfulness and forgiveness.
- to narrate the importance of telling truth and forgiving in family, school and society.
- to explain the role of family in developing the habit of telling the truth and ideal of forgiveness.

Lesson 1 and 2: Truthfulness

Concept of Truthfulness

Truthfulness is an especial quality. One who has this quality becomes specially respected in the society. This is a noble quality of human character. Without hiding anything and telling everything frankly/openly is called truthfulness. Truth shows the nature of real human life. The perfect information may be known through truthfulness. A truthful person never does any evil task. Everyone loves, respects an honest person. Truthfulness is a part of religion. Everyone should speak the truth and follow the path of honesty. One should always practise truthfulness. All the great men of the world are truthful. The main practices of their lives are revealing the fact.

Individual work : Write with examples about the quality by which you will identify a truthful person.
--

Here is a tale about truthfulness taken from the *Upanishada*:

Tale: Truthful Satyakama

In ancient time there was a sage named Gautam. Once he was discussing the sacred knowledge of God (Brahmavidya) with the disciples at his hermitage. At that time a boy came to him and offering proper salutation he stood in front of him in his head lowered. The sage said, "Who are you? Where have you come from?"

The boy replied, "My name is Satyakama. My home is a little away from here in a village. I have come from there."

The sage says, "What do you want?"

The boy replied politely, "Venerable teacher (Gurudeva), I wish to learn the sacred knowledge of God (Brahmavidya) by practising brahmacharya (unmarried religious study period)."

Then the sage asked him, "What is the name of your clan?" The boy replied with folded hands, "Preceptor, I do not know the name of my own clan. My mother is there at home. I will ask my mother about this and will inform you tomorrow."



After reaching home, Satyakama told everything to his mother. His mother said, "My Satyakama, I do not know your clan name. I know I am Jabala and you are my son Jabal Satyakama."

The next day Satyakama went to the hermitage and bowed down to the preceptor and then he said, "Gurudeva (preceptor), I asked mother about the name of my clan but she could not tell it to me. My mother's name is Jabala. That is why I am Jabal Satyakama."

Hearing it, the sage drew the boy Satyakama near his chest and embracing him, he said, "You are a brahmana. A brahmana can speak such kind of truth. I will do the ritual ceremony for you and impart the sacred knowledge of God to you. Since Satyakama, even being without a proper clan, spoke the truth, the sage gave him a place in his heart and allowed him to practise brahmacharya. Since then Satyakama had started learning in the hermitage of Saint Gautama.

Lesson from the tale:

The truth always finds revelation. One should tell the truth. Truth can never be suppressed.

Individual Work: Mention what you have learnt from the story of truthful Satyakama, and identify the place where you can apply it in your life.

New words: clan, *Brahmacharya*, *Brahmavidya*, hermitage.

Lesson 3: Importance of speaking the truth in family, school and society

Truth embellishes individual life. Every body loves and believes a speaker of truth. She/he is an object of everyone's trust. The courage of a truthful person is always more than that of others. Honest thoughts and complete conscientiousness lie at the source of this courage. All of us in family, school and society should develop the habit of speaking the truth.

There's a bigger necessity of speaking the truth in family. Speaking the truth easily brings members of the family close to one another. They can then understand one another easily. It becomes easier then to take a family-decision. They can then depend on one another. It becomes easy to overcome any complication. So, in family, we all shall speak the truth and build up an honest life. An honest life is the basis of family.

In school, we participate in many activities. Each of us discharges one or other responsibility there. We do different jobs in collaboration with the teachers and classmates. There's a huge importance of our speaking the truth in this regard. Teachers, learners and employees very much like a speaker of the truth. A speaker of the truth is generally very courageous and out spoken. Their conscience is very alert. All people like a truthful person for this and assign him /her many charges.

In society, all trust a speaker of the truth. He or she is the idol in society. Many follow his or her model. These speakers of the truth come forward to solve different problems including conflicts and quarrels in society.

Individual work : Identify the importance of speaking the truth in family and school.

Lesson 4: Role of family in developing of the habit of speaking the truth

Role of family in developing the habit of speaking the truth is important. Parents are the heads of family; they need to be more conscious in this regard. One has to cultivate the habit of speaking the truth in all activities of the family. If an atmosphere of speaking the truth is created in the family, that will be reflected in the conduct of the children. If the offspring desists from speaking the truth in any case for any reason, parents will then grant a chance to correct him or her and thus enthruse to speak the truth. In this case, the parents will have to be friend of the child and behave with them like a friend.

In different activities of the family, parents stay with the children. They can then create surge in the children's perception of life by telling stories or incidents about speakers of truth. In many families, parents and children take food together. The parents can then place any incident, particularly of their own locality, of rewarding a speaker of truth to awaken the minds of the children. There are many legends in our holy books about speaking the truth; members of the family can relate these to the children and inspire them to speak the truth.

Individual work : What roles have members of your family played to inspire you to speak the truth?

Lesson 5

Concept of forgiveness

Forgiveness is a noble virtue. This is also a part of religion. It is said in the scripture-

Dhriti-Kshma-damoasteyam shaucham-indiyanigrahah |
Dhirvidya Satyamakrodho Dashakam Dharmalakshanasm ||

This means that tolerance, forgiveness, mercy, committing no theft, sanctity, self-restraint, pure intelligence, knowledge, truth and angerlessness- these ten virtues are the outer signs of religion. Here the second form of ten religious signs is forgiveness. We know the pious represent the religion. Through the virtuous we can know the religion. So, the quality of forgiveness must be present in a pious person.

To release the remorseful offenders instead of giving punishment is called forgiveness.

Though one has the strength, courage, power to punish the offender, one may let him go unpunished without taking revenge on him. This practice and quality is called forgiveness.

Forgiveness creates repentance in the mind of an offender. So, the offender gets a scope of self-purification. The guilty person refrains from committing another crime in future. Because his own conscience will restrain himself from doing evil works. We can stop the hostility by forgiveness towards the enemy. And thus we can remove the disorder of the society. The great men born in this world had this virtue of forgiveness. This virtue of forgiveness has made them noble persons in the society. They could only establish peace in the society. We shall show forgiveness to others. Then our personal life as well as the society will remain disciplined.

Individual work : Place in writing ten external symptoms of religion.

An exemplary story of forgiveness-

Tale: Ideals of forgiveness

This is an event of about five hundred years ago. At that time the society was divided by caste system and colour distinctions among people. Shri Gouranga who took the initiative (effort) to remove the differences and religious orthodoxy from the society and introduced an easy and simple way of religious practices to build a sin-free-human society. Shri Gouranga or Shri Goursunder's another name is Shri Chaitanya Mahaprobhu. Shri Nityananda probhu was his follower (companion). Shri Advaita Acharya, Shri Haridas, Shri Rupa, Shri Sahatan, Shri Jiba, Shri Gopala Bhatta, Shri Raghunatha Das etc. were also his companions.

Shri Gauranga Mahaprabhu asked them for chanting the name of Krishna to preach the name of Hari irrespectively the caste and creed. Shri Nityananda was highly delightful to sing in praise of the name of Krishna. He was singing 'Krishnaname' to everyone and asking them to worship Krishna.

During the time two brothers named Jagai and Madhai used to live in Nabadvipa. Though they were born in a Brahman family, they always committed crimes. Their daily work was mainly oppressing the people after taking intoxicating drinks. People of Nabadvipa became extremely vexed on them due to their such kind of oppression. The heart of Nityananda became merciful to them after observing the miserable condition of the two brothers. His heart melted with pity for them. He went with his companions near the house of Jagai and Madhai and started kirton (singing the name of God)-



Singers of the devotional songs

Balo Krishna bhajo Krishna kaho Krishna nam ।

Krishna mata Krishna pita Krishna dhana pran ॥

Toma sab lagiya Krishner abatar ।

Heno Krishna bhajo sabe charo anacar ॥

(Chaitanya Bhagabata)

Means, say Krishna, worship Krishna, utter the name of Krishna; Krishna is our mother, our father, our wealth and lives. Krishna has descended as an incarnation of God for you; leaving immoral deeds you should worship Krishna.

After whole night drinking bouts, Jagai and Madhai were then fast asleep. The sound of 'kirton' broke their sleep. Jagai and Madhai came out. Hearing the name of Hari on the lips of Nityananda two brothers flew into a rage. Their pitiable state rent Nityananda's heart. Tears were dopping ceaselessly down his cheeks. He burst out crying, saying the name of Hari! chant the name of Hari!

But Jagai and Madhai did not become soft mentally. Moreover observing Nityananda they burst into anger. Madhai hit with a broken earthen pot (pitcher) on Nityananda's head. Nityananda was injured and bloods hed out of his wounds. He was, nevertheless, chanting the name of Hari as if nothing had happened to him. Then he said to Madhai-

Marili kalsir kana sahibare prai ।

Toder durgati ami sahibare nari ॥

Merechis merechis tora tate khoti nai ।

Sumadhur Harinam mukhe bal bhai ॥

Means, I can bear the hit what you have given by the broken pitcher, but I can't bear the miserable conditions of you. It has not mattered about my wounds, o brothers, I only urge you to chant the endear name of Hari.

After hearing this, Gouranga Mahaprobhu along with his followers immediately appeared there. He became furious at the bloody sight of Nityananda. Nityananda tried to pacify him. Mahaprobhu became calm. Being repentant, Jagai and Madhai fell at the feet of Gouranga. He then smiled and said, "I can forgive Jagai but Madhai has offended Nityananda. I cannot forgive those who humiliated my disciples."

Then overcome by deep emotion, Nityananda said, "I know you will redeem these two mortals from their sins. Yet you are asking my permission to glorify me. Let your wishes be; I have forgiven Madhai."

Then Nityananda embraced Madhai. Shri Gouranga then also held Jagai against his breast. The disciples chanted in chorus, "Haribol, Haribol."

After this incident Jagai and Madhai were changed persons. They gave in to deep emotion while chanting Krishna! Krishna! Soon they became great devotees. The forgiveness of Nityananda turned the sinners Jagai and Madhai into pure devotees. This is the exemplary model of forgiveness.

Individual work : Write five sentences about the ideals of Shri Nityananda.

Lesson of the episode: Forgiveness is a sign of greatness. Forgiveness can turn the dishonest into honest, and can tame an indomitable enemy.

Lesson 6: Importance of forgiveness in family, school and society

Forgiveness is a great quality. A forgiving person is highly acclaimed in family and society. A child learns the lesson of forgiveness from within the family. It is a big importance of forgiveness in family-life. Example of forgiveness reduces mutual and mental distance. Sometimes conflict develops among us in family life for many reasons. In such cases, one does wrong, another tolerates it. Instead of resenting one's rude conduct, another forgives it through tolerance. This virtue of forgiveness impacts on other members of the family. Forgiveness refines our conduct. There is a higher sense of respect in family for a forgiving person.

There is great importance of forgiveness in the milieu of school. So, often there develop conflicts with our friends in many areas over different issues. Here also,

one does wrong, and another person tolerates it. One is there trying to correct the friend and forgives him or her. This enhances relationship among friends. Forgiveness embellishes the lives of the learners. There are many of our teachers who are forgiving. We are differently impacted by their roles of forgiveness. The virtue of forgiveness can make the school atmosphere elegant. In society also, forgiveness holds big importance. A forgiving person is highly appreciated in society and enjoys respect.

Lesson 7: Role of family in developing the ideal of forgiveness

The role of family for developing the ideal of forgiveness is important. In a family where the parents behave in a forgiving manner, their children also will prove similar conduct. All members of a family do not behave in the same manner. It's found that their manners of behaving vary. Some are of an easy and simple nature; others are complicated. If, for any reason, there is a conflict, members react in different ways. Parents need to be very conscious in this regard. They need to be very patient and tolerant towards those who are always rude and unjust. The difference between justice and injustice needs to be indicated to them. For bringing change in their conduct, small acts of injustice from their part need to be forgiven. They need to be given different instances about impact of unjust conduct. Children need to be told in the form of stories about events in the lives of people who are held high in respect in social life for their forgiveness. Our minds can be stirred up by stories told to us by parents while we do something in the family or have our meals together.

Exercise

Fill in the gaps:

1. Of all the virtues of humans, ----- is a noble one.
2. ----- prevails everywhere.
3. It is the family which is ----- ideal institution.
4. Human ----- is needed to acquire moral education.
5. The tale of Ramachandra's exile to the forest is a glowing example of -----.

Match the right-side word or phrase with the left-side one:

Left side	Right side
1. To let a penitent criminal or sinner go	a. utter the name of Krishna
2. We shall try to acquire	b. they can grow impatient
3. Shri Gaurango Mahaprobhu uttered,	c. unpunished is called forgiveness
4. Say Krishna, worship Krishna,	d. the teachings of religion
5. The devotees uttered in chorus,	e. "Sing the name of Krishna."
	f. "Say Hari! Say Hari!"

Multiple Questions

1. What was the name of Satyakama's mother?

- a. Sumitra
- b. Rajkumari
- c. Chandramoni
- d. Jabala

2. Truthfulness means ---

- i. showing good conduct
- ii. hiding something
- iii. making a clean breast of everything

Which of the following is correct?

- a. i
- b. i & ii.
- c. ii & iii
- d. i & iii

Read the following passage and answer the questions 3 and 4:

Prapti does her studies residing in a girls' hostel. She abides by the words of her parents, teachers and seniors. She always does all her duties timely and properly at home and school. One day her hostel-keeper Gita Devi fell ill with high fever. Prapti keeps awake all night and cures her.

3. Which moral education do you notice in Prapti's conduct?

- a. truthfulness
- b. forgiveness
- c. serving mankind
- d. dutifulness

4. What similarity do you find between the moral education of Prapti and that of the character you have read in the above stories :

- a. Laksman's love towards his brother b. Aruni's reverence to his teacher (guru)
- c. Siddhartha's serving mankind d. Nityananda's forgiveness

Short Questions

1. Give some examples of moral education.
2. Explain with examples the idea of serving mankind.
3. Explain the importance of dutifulness and its applying areas.

Descriptive Questions:

1. What do you understand by truthfulness? What are the benefits of speaking the truth?
2. Write a story of serving mankind.
3. Explain the role of the family in forming the ideals of forgiveness.

Creative Question:

1. Suresh took forceful possession of Mr. Digen's land. So, the two families had a long time dispute over it. Once Suresh was attacked by a fatal disease. However, Mr. Digen came forward to help Suresh. This incident made Suresh repent of his past deed. He asked for forgiveness and Mr. Digen instantly embraced and forgave him.
 - a. How many outward signs of a religion are there?
 - b. Explain why a criminal or sinner is forgiven.
 - c. Explain whose moral ideal in the stories you have read is exhibited in Mr. Digen's forgiveness.
 - d. 'The repentance of Suresh resembles to that of Madai.' Show your logic in favour of your answer.

Chapter Seven

Life-sketch of Ideal Persons

So many great men and noble ladies were born in this Indian subcontinent. They spent their whole lives for others welfare. They did good for mankind. We can learn so many things from their biographies. We may get inspiration from their to make our lives beautiful. This is why their biographies are considered ideal to us. Biographies of five greatmen and noble ladies have been described in this chapter; they are-ShriKrishna, ShriRamakrishna, Rani Rasmani, Bamakshepa and Lokanatha Brahmachari.



After finishing this chapter, we shall be able to-

- narrate the ideals of childhood of ShriKrishna.
- explain the ideal teaching of ShriKrishna to build a moral character.
- explain the teachings following from the life of ShriRamakrishna.
- know about the ideals of Rani Rasmani.
- narrate the reform works of Rani Rasmoni.
- narrate the ideals of the life of Bamakshepa.
- give an account of the ideals of Lokanath Brahmachari.
- be inspired by the teachings following from the lives of great men and noble women.
- conduct research/study on contributions and lives of the great men and noble women not included in the text book.

Lesson 1: Shri Krishna

Shri Krishna himself is God- 'Krishnastu Bhagaban swayam.' He took birth in human body for the welfare of this world. He destroyed the evil power and saved the righteous. We shall know here about the activities of Shri Krishna's childhood-times. It was then the age of dvapara. King Kansa ruled over Mathura. He was a very tyrant ruler. He imprisoned his father Ugrasen and occupied his father's throne. Debaki was his uncle's daughter. She was very beautiful. Kansa liked her very much. So, with a great pleasure, he arranged her marriage with Basudeva, the son of King Shura. Basudeva was very pious and handsome person. Kansa became very happy after this marriage what had taken place between his sister Debaki and Basudeva. After their marriage, he was driving himself the chariot to reach them to the kingdom of Shura. During this time, he heard an oracle, "Listen Kansa, the eighth son of Devaki's womb will kill you."

Hearing this oracle, Kansa inflamed to anger. He attempted to kill his sister Debaki with his sword. Basudeva requested Kansa, "Please you don't kill her. We promise, every infant after birth will be handed over instantly to you."

Kansa became calm after hearing Basudeva. He came back to the capital with them and sent both of them into the prison. One after another six children of them were born whom Basudeva gave to the hands of Kansa. Kansa killed them throwing violently on the stone. Balaram was the seventh son of Devaki. God sent him from the womb of Devaki to the womb of Rohine, the first wife of Basudeva.

Shri Krishna was Debaki's eighth son. He was born in the eighth lunar day of the dark fortnight of the month of Bhadra. Strong storm with heavy rain was blowing then. Basudeva found the gate of the prison-cell were in deep sleep. There was no one awake and the night overcasted with deep darkness. Basudeva then took his infant in his lap and crossed a river and reached to Gokula. He there entered into the palace of the King Nanda where everyone was also in deep sleep. A newly born girl child was sleeping beside the queen yashoda, he found. Basudeva took this girl after leaving his son there. He came back to the prison of Kansa quietly. The girl child was laid down beside Debaki.

The gate of the prison was again locked. The gatekeepers woke up. In the next morning everyone found- Debaki gave birth a girl child. Kansa came and when he threw the girl down to kill then she went suddenly in the sky and said to Kansa, "He who will slaughter you is growing up in Gokula."

Hearing this Kansa became astounded in fear. He burst into anger also and gave order to kill all the children of Gokula.

Demon Putana was called as Kansa ordered and she was told to kill the children of Gokula. She was offered innumerable golden coins in return.



Putana, who was greedy for gold coins, went to Gokula in the disguise of a beautiful lady. First she entered the house of King Nanda. She then said to Yashoda wailingly, "Mother, I am a very destitute lady. I have lost my infant. You need not to pay me money, just you provide me meal for two times. In lieu of that I shall look after your son."

Yashoda became compassionate for Putana after hearing her. She gave her the job. One day Putana with Krishna in her lap went out. She looked around and found no one there. She pushed then her breast into the mouth of Krishna. Her breast was smeared with deadly poison. So, she thought that Krishna would die due to this deadly poison. But Krishna who is God could understand everything. He was suckling Putana's breast in such a way that she had died. Thus, Krishna killed demon Putana and saved the thousands of children's lives of Gokula.

Kansa became anxious after getting the death of Putana and he also concluded that no lady could kill Krishna. He sent for one of his devoted and powerful attendant whom he explained everything. The attendant said, "Don't worry, our great king. You will get the death news of your enemy before the sunset." Assuring this the attendant went away to Gokula. He went directly to the royal residence of Nanda. Mother Yashoda was working keeping Krishna under a cart. Taking this opportunity the attendant of Kansa went ahead to kill Krishna by using the cart. Krishna was able to read his intention. So he gave a heavy kick

to the cart which rolled over the attendant. As a result, the attendant was killed. So, Krishna saved the children of Gokula from the hands of Kansa's attendant.

Now Kansa sent a demon named Trinabarta for killing Krishna. Trinabarta went there and created a cyclone over Gokula. The entire area of Gokula went under fatal darkness because of cyclone. Trinabarta's intention was to bring up Krishna very high and throw Him death. It made Krishna go very high in the air but before He was thrown out, Krishna himself gave a severe pressure on the chest of Trinabarta. Trinabarta, as a result, fell onto the ground and died. In these way ShriKrishna since His childhood had destroyed the wicked (bad) and saved the virtuous (good).

we learn from the life of ShriKrishna that God always demolishes the sinners and saves pious people. Being born into human, God always annihilates the wicked for the welfare of the world. When God resides with us, the bad people can do no harm to us. He saves us all. So, we all will worship Krishna. Following the path of Krishna, we will be brave enough to do good to the children.

Individual work : Narrate one incident from Shri Krishna's childhood-time.

New words: Svayam, virtuous, oracle, thick, dark, prison, prison-guard, furious/violent, Putana, cart (Shakat), cyclone.

Lesson 2 : Lokanath Brahmachari

North Twenty-four Parganas is a district of West Bengal. Under this district there is a village, Chakla, of the sub-division Barashat. Lokanath was born in this village in the Bangla year of 1137 (1730 AD). His father's name was Ramkanai Chakrobarti and mother's name was Kamala Devi.

Lokanath was the fourth child of his parents. Ramkanai deeply wished that one of his children would follow sainthood. He would acquire Brahma-knowledge and glorify his family.

Lokanath agreed to fulfil his father's wish. He decided to follow sainthood. Lokanath's friend Benimadhab Chakrobarti heard about it. He also decided to follow



sainthood. Acharya Bhagaban Ganguli was their teacher (guru). He was a yogi. He made them his disciples. One day he left home together his two disciples.

First they went to Kalighat of Kolkata. Kalighat was then a holy place for practising religious rituals. Under the guidance of the Guru, Lokanath and Benimadhab started performing painstaking rituals. Thus twenty-five years went by. Then they went to Kashidhama. Guru Bhagaban Ganguli grew old. His had fragile health. So he rendered Lokanath and Benimadhab to the great saint Hitalal Mishra of Kashidhama. Afterwards, he left this mundane world at his spiritual will.

Hitalal Mishra went to the Himalayas along with Lokanath and Benimadhab. There Lokanath and Benimadhab went under painstaking successions of meditations and attained perfection. They attained divine power. Then they began to travel through many countries. After travelling through Afghanistan, Mecca, Medina, China etc, they came back to the Himalayas. Hitalal then said, "You need not stay with me. Go to your own land. You have to work there." Now it was time for the two friends to say good-bye to each other. Benimadhab went to Kamakkha of India and Lokanath came to Daudkandi of Comilla. From here on, Lokanath began his new life of serving mankind and practising asceticism.

One day Lokanath was meditating under a banyan tree at Daudkandi. At that time a poor man named Dengu Karmakar fell on his feet. He said, "Baba, save me. I'm under a criminal case. There's no scope of escape."

Lokanath felt pity to see Dengu. He searched Brahma in every life form. His ascetic practice was to serve the lives. Assuring him of no harm, he said, "Get off. You'll get rid of your problem."

Dengu really got out of his problem. Being pleased, Dengu took Lokanath to his home. Staying there for a few days, Lokanath went to Barodi in Narayanganj.

The zamindar of Barodi was Mr. Nag. He also once won a case by the grace of Lokanath. So he arranged the abode of Lokanath. Gradually, his ashram was established there. Swarms of devotees came there. Many sick and dying people were cured by the divine powers of Lokanath. Many people got out of dangers. The sinners and the repentant got redeemed. The devotees attained divine perfection. Thus, Lokanath came to be well known as 'Baba Lokanath Brahmachari'. His name and fame spread far and wide.

Irrespective of cast, creed and religion Lokanath behaved equally with all. He considered everyone equal. A milkmaid used to give him milk whom he addressed mother always. On the request of Lokanath, the milkmaid used to live in the ashram (hermitage).

Lokanath loved not only human being but also animals and birds. So many birds were there in his hermitage. He used to give them food himself. Birds would sit fearlessly on his body. Actually he observed the presence of God within all the beings. He thought the finest expression of Brahma (God) manifests in the form of welfare. He would say, "Yatte rupam kalyanatamam tad te pshyami."- I observe you in the form of welfare. He felt happy to serve others. This feelings of happiness after serving others was like blissful Brahma to him.

Baba Lokanath was a kind hearted great man. He assured the worldly people by saying-

“Where ever dangers befall you at war, in the forest, in water
Remember me, and I shall save you.”

Baba Lokanath died on 19th Jyaisth, 1297 (1890 A.D.) bangla at Baradi in his hermitage (asram). He was then 160 years old.

The moral education what we got from the life of Lokanath Brahmachari is that parents should be always respected. We have to love human being and other creatures also. We should not make any differences among cast, religion and creed. Everyone from the lower to higher of the society should be treated equally. We have to serve others as Brahma. The same soul resides in everyone- we have to consider in this way. We can then only attain the God.

Group work: Write five sentences on these great persons mentioned in the table.	Shri Ramkrishna	Rani Rasmoni	Bamakshepa	Lokanath Brahmachari

Individual work : Write five sentences on Shri Shri Lokanath Brahmachari.

New words: Brahmachari, Yogi, criminal case, Yatte, Pashyami.

Lesson 3: Rani Rasmoni

Rani Rasmoni was a great lady. She was born though in a poor family, she got married with a zamindar. So she became fortunately a queen. But being a queen she did not lead a luxurious life. She practised a religious life and did a lot of good works for the people. For this reason she is still remembered.

Rasmoni was born on the 11th Ash win of 1200 (1793 A.D.) in the bangla year on the eastern bank of the Ganges near Halisahar at the village named Kona. Her father's name was Harekrishna Das and her mother's name was Rampriya Dasi. Her father used to build houses and do agricultural works. Rampriya named her newly born daughter Rani. Later she was given the name Rasmoni and afterwards combining these two names Rani and Rasmoni she was called Rani Rasmoni. She got married with zamindar Rajchandra Das on 8th Baishakh, 1211 (1804 A.D.) bangla. They had four daughters named Padmamoni, Kumari, Karuna and Jagadamba.

Rajchandra was a very skilled person. And he got an intelligent lady, Rani Rasmoni. This zamindar family could do so many welfare works for others. Due to the flood of 1230 (1823 A.D.) so many people became helpless in Bengal. Rani Rasmoni spent a lot of money to help these helpless people. In the same year she lost her father. To perform her rituals as a daughter, she went to the wharf of the Ganges. But the condition of the road and the wharf was miserable. So thinking the benefit of the people she requested her husband to repair this to repair this. Spending a lot of money Rajchandra built the wharf 'Babu Ghat' and the road 'Babu Road'.

The conjugal life of them did not last very long. At the age of 49 Rajchandra died in 1243 (1836 A.D.) bangla. Suddenly the total responsibilities of estate was devolved on her. Looking after this estate she also served the people and practised rituals side by side.

In 1245 (1838 A.D.) Rani Rasmoni made a silver-chariot spending the amount of 1,22, 115 Tk. Setting up the statue of God Jagannath on the top of the chariot she brought out a procession in the Kolkata city.



Once she went to visit the holy place Jagannath Kshetra. Roads were broken there. The devotees suffered a lot for this. Seeing this condition Rasmoni repaired this whole road. Not only that, she made three crowns decorated with diamond for the idols of Jagannath, Balaram and Subhadra spending sixty thousand taka then.

Rani Rasmoni did a lot of good works for the people. Stopping the water-tax over the Ganges is one of her noted works. The British Ruler once imposed tax on the fishermen of the Ganges. So the fishermen finding no alternative went to Rani Rasmoni. By giving ten thousand taka to the government Rani Rasmoni got lease from Musuri to Metiyaburuj of the Ganges and she stopped the transport of ships and boats. Then the government opposed her. Rani replied to the government that due to their transportation of ships the fishes might run away otherwards what would be harmful to the fishermen. Then the government returned her money to Rani and withdrew the water-tax.

Rani looked after her subjects as her own children. Once a British Indigo-planter tortured the people of Makimpur Subdivision. After hearing this Rani took the proper initiative to stop this. She dug the canal of 'Tonar Khal' spending one lac taka for the welfare of her subjects. As a result, the river Madhumati was connected with the river Nabaganga. Besides these, she set up bazars at Sonai, Beliyaghata and Bhabanipur. Building Kalighat was her another exemplary work.

In the field of religious practice the temple of Dakshineshwar establishment is the best work of Queen Rasmoni. In 1847 (1254 bangla) one day the queen decided to go to Kashi for visiting Bishweshwar. Before going Kashi, amazingly she dreamt a dream. In dream, Goddess Kali instructed her, "No need to visit Kashi. Just prepare my statue beside the bank of the Ganges and offer your worship to it. I will accept your worship being with the statue. Getting the order of mother Goddess Kali, Rasmoni set up a temple by purchasing the land beside the Ganges. Ramkumar, the elder brother of Ramkrishna Paramhansa was appointed the temple-priest. The queen used to tribute there her worships everyday. Ramkrishna himself had taken the responsibility as the priest after his brother's death. Because of his efforts the temple is known as the Dakshineshwar Kalimandir. In this historical place where Swami Bibekananda, the best disciple of Ramkrishna met him.

On the 19th February, 1861 Rani Rasmoni was taken her last breath.

The moral we can learn from the life of Rasmoni is that the good work is greater than human life. This is not the issue where one horns, only good deeds can make someone memorable. Everyone should have this aim. We should use the asset for serving the people. Not only personal happiness, we also should use our property for others sake. After completing the work, we should practise our religion. It makes us pure and perfect both in physically and spiritually. In this way we can make our lives successful.

Individual work : Describe some social works of Rani Rasmoni.

New words: Jagadamba, water-tax, Bishweshwar, Kashi.

Lesson 4: Shri Ramakrishna

Shri Ramakrishna was born on the 17th February of 1836 A.D. at a village named Kamarpukur under the district of Hugly of West Bengal in India. His father was Kshudiram Chattopadhyaya and his mother's name was Chandramoni Devi. Kshudiram named his child Gadadhar. This Gadadhar later became world famous as Shri Ramkrishna Paramhansa.

Very handsome did child Gadadhar really look. He was always cheerful. He adored the nature. He sometimes got charmed at the flying birds in the sky. He was not attracted to the rigid syllabus of lessons. However, he was very much fond of the songs praising God. By listening to people, he learnt many verses of the scriptures and legends of the Ramayana and the Mahabharata.

After his father's death, Gadadhar was a much changed person. He sometimes went to the crematorium. At times, he spent lonely time in the silent mango-grove. When he saw a saint or a devotee, he observed their activity with much curiosity. He learnt God-praising songs from them.

Once Gadadhar came to the temple of Kali at Dakshineswar. His elder brother Ramkumar was the priest. Sometimes Gadadhar sat in the temple in a charmed state. Sometimes he strolled along the bank of the Ganges.

When Ramkumar died, Gadadhar took the official charge of worshipping Mother Kali. Here began his life devoted solely to God. He devoted his whole self to Mother Kali. He sang the songs of Ramprasad and Kamalakantha to Mother Kali. In a state of profound devotion, he chanted, "Mother Kali, Mother Kali". One day, in response to his devoted calling, Mother Kali appeared.

During this time, Gadadhar experienced a change of life. Under a total devotion to Mother Kali, he behaved like crazy. Gradually, his craziness grew. At this news, his mother Chandramoni Devi took him home and married him to Sarada Devi, daughter of Rama Mukherjee.

A few days later, Gadadhar returned to Dakshineshwar. Again the symptoms of divine madness began to show in him. At this time, towards the end of 1861, Siddha Bhairabi Y osheswari came to Dakshineshwar. Gadadhar became his disciple and achieved perfection in the *Tantric* doctrines. This Bhairabi himself claimed Gadadhar as unparalleled Yogi and Avatar.

Next came in the life of Gadadhar Saint Totapuri. He taught Gadadhar asceticism and renamed him Shree Ramakrishna. Shri Ramakrishna practised various ways of worshipping God in accordance with Hinduism, such as Shakti, Baishnava and Tantric. He even practised Islam and Christianity. He achieved perfection in all ways of worshipping God. He said, "If one practises religion with all devotion, one will achieve perfection." His realization of the truth came as, "The more the doctrines, the more the paths.", which signifies that in spite of there being many doctrines, the principal aim is to attain God.

Shri Ramakrishna's ways of worshipping God and supreme tolerance of every religion spread far and near. Consequently, many wise and learned people started to throng at Dakshineshwar. He made many complex theories of religion clear to them through story-telling.

Besides the elders, many young people also started to come. One day there came N arendranath Datta. He was looking for one who had seen God. N arendranath asked Ramakrishna directly, "Have you seen God?" in reply, Ramakrishna said, "Yes, certainly I have as I have seen you. I can even show you Him."

Narendranath felt blessed to see God through Ramakrishna and surrendered himself to the feet of his spiritual guru. This Narendranath was none but Vivekananda, the greatest disciple of Ramakrishna.

The sayings of Great Shri Ramakrishna were not mere lip-words but the inner realization of the truth expressed in his practice of life. Devoid of vanity, he served the people in the form of Shiva (God) and inspired them to serve the humans. He breathed his last on 15 August, in the year of 1886.

Some valuable sayings of Shri Ramakrishna:

1. Respect your father; love your father. Who exists throughout the world is mother. Who deprives parents and the birth-land in the name of religion will find the religion worthless.
2. Mother is the superior and exists as the form of Brahma. Take care of her until she exists.
3. Casteism will perish only after there is devotion. The devotee has no caste. Only through the devotion, mind, soul and body get purified.
4. As one can get to the rooftop using the ladder, the bamboo or the stairs, so one can attain God in different ways. Each and every religion is just a path to God.
5. By being sincere, one can attain God through any religion. One can attain God through different paths. The more the doctrines, the more the paths.

What moral lessons we learn from the life of Shri Ramakrishna are : we should love the nature; we should serve the people in the form of God; we should show respect to parents and the birth-land; we should respect each and every religion. Only then, there would be no communal conflicts. Every and each religion aims at one thing: attaining God. There will be no casteism through devotion to all religions. The devotees possess no castes. Through devotion, mind, soul and body get purified. We will all follow the ideals of Shri Ramakrishna.

Individual work : Enlist how you will abide by Shri Ramakrishna's advice.

New words: Paramhansa, Baishnab, tantrik, Shripadapadma, Brahmayi.

Lesson 5: Bamakshepa

Bamakshepa was a famous devotee. He attained success in meditation through practising the tantrik. Tarapith was his place of meditation. Tarapith is situated in Birbhum District of West-Bengal. So many Tantra devotees like Anandannath, Kailasapati, Bamakshepa etc. had attained success here at Tarapith. Tarapith is a renounced temple as well as a shrine of Hindus.

Atala village is near to Tarapith. Bamakshepa was born in Bangla 1244 (1837 A.D. on Shiva chatardashi (i.e. the fourteenth day of new moon, in the month of Fulgun). His father was Sarbananda Chattopadhyaya and mother Rajkumari Devi. Bamakshepa was the second child of his parents. Joykali was the first child. Moreover Durgadevi, Drabamayi and Sundari were his sisters and another brother was Ramachandra.

The original name of Bamakshepa was Bamacharan Chattopadhyaya. Later he was known as Bamakshepa when he attained the grace of mother Tara. His father Sarbananda was a farmer. He used to work in the agriculture farm. Their family was running on small income what he got from that work.

Sarbananda was a very pious and simple hearted man. He was initiated in his boyhood and plunged into deep meditation to Tara Ma. His wife Rajkumari was also pious and devoted to God. Bamacharan was a proud son of such parents. He also became a devotee of Tara Ma. Barna used to roll on floor saying, "Joy Tara, Joy Tara." Bamacharan was a very simple hearted and self-forgotten man. Sometimes his simplicity was mistook by other's as madness.

Bamacharan was not attentive to the traditional study. Somehow he completed his pathshala education and he could not reach high school. But Barna had a special quality. He could sing in melodious tune. One day in front of the temple of Tara Ma, a musical programme was arranged. His father Sarbananda was playing on a violin. Sarbananda dressed his son as 'Krishna'. Barna was dancing and sung in his melodious tune. The people of the village were pleased to see Barna as Krishna and to hear his melodious songs.

Once Bamacharan insisted his father to take him to the crematory. Noway his father could stop him. Being compelled father took Barna to crematory. Seeing the vast crematory Barna became a changed boy. He became an ardent lover of the crematory.

After this incident, Barna became totally a changed person. Truly he became insane and this was due to his deep devotion to religion. He established close relationship with the crematory and Ma Tara. Then Bama's revalation was started.

In that time, Tantra devotee and well conversant in Vedas Mokshadananda was in the crematory. Kailaspati, the inhabitant of Braja, was also present there. Kailaspati accepted Barna as his disciple and Mokshadananda showed him the

path of religious practice. Bamacharan started Tantra-devotion in the vast crematory.

Suddenly Bama's father Sarbananda died. Bamacharan was then eighteen years old. Mother Rajkumari was very much worried to run her family. She told Barna to do something. Many times Barna got jobs, but no where he could do his duties attentively. Because the red feet of Tara Ma came into his mind always.

Once he got a job for plucking flowers at a temple. But whenever he went to pluck red china rose he used to remember the red feet of Tara Ma. He then would become very emotional and would lose his sense. Sometimes he used to offer songs being emotional. Sometimes he used to sit under trees without caring his duty. He failed in his every job and thus he was introduced Kshepa to others.

Bamakshepa's emotional devotion began revealing. He was immersed in meditation fully. In time he attained the grace of Tara Ma. He became successful and his success of practice did spread out all over. Queen Annadasundari of Natore came to know about Bamakshepa. The responsibilities of the maintenance of Tarapith was then on the king family of Natore. By the order of Rani (Queen) of Natore Bamakshepa was appointed as the chief priest to Tarapith Temple.

Bamakshepa was very simple and self-forgotten man. He had no hard and fast rule regarding the choice of food and rituals. He did not maintain the proper system of Puja (worship) and Mantra-Tantra. Take this my woodapple leaf, take food, water, flower, incense- that was the way of worshipping Barna.

Though Barna was a devotee of Tara Ma but he was very much respectful to his own mother too. After death his mother's body was brought to Tarapith. Barna was then in the crematory on the opposite side of the Dvaraka river. It was rainy season and horrifying waves were there in that river. No one was willing to bring the dead body for cremation on the opposite side. They were arranging cremation of dead body on the same side of the river. But Barna felt that his mother's dead body should be cremated at the Tarapith crematory, for the salvation of her soul. Thinking this, Bamakshepa remembered Ma Tara and uttering her name he jumped into the river. Coming across the river he held his mother's dead body with him tightening by clothes and went back to the opposite crematory side. He cremated his mother's dead body in the holy crematory of Tarapith.

For mass education Bamakshepa used to say -

1. Religion is the wealth of inner self. It is lost by outward showing.
2. If any one can win illusion one can get the grace of Mahamaya.
3. By grace of Tara Ma, any one can achieve salvation of soul.
4. Among Mantra (hymns), Guru (spiritual guide) and Bhagaban (God) don't make difference. Don't think they are separate, then you will be benefitted. In Kaliyuga (present era) there is no way of salvation without Harinam (songs of Hari, Krishna).
5. Sin can not touch one, who always prays to Kalitara (a deity) and Radha-krishna.

By establishing imperishable achievement in the field of Tantra-practice Bamakshepa left his corporeal body on the 2nd Shraban of 1318 bangla (1911 A.D.).

We can get the moral education from the life of Bamakshepa that when someone seeks something profoundly it can be achieved. Religion should be practised single heartedly. One should not show this outward. Devotion comes first to worship God. Hymns, rituals are less important etc. Sin doesn't touch when someone recites attentively the name of Ma Tara and the name of Radha-krishna. Parents should be respected.

We should apply the teaching of saint Bamakshepa in our life.

Individual work : Explain with example the mass education of Bamakshepa.

New words: Kshepa, crematorium, self-forgotten, Tarapith, Tantra.

Exercise

Fill in the gaps:

1. The ----- child of Devoki's womb will kill you.
2. He sang the songs of ---- and Kamalakanto to his Mother.
3. Rani Rasmoni looked after her subjects like her -----.
4. There arose a deep ----- in Bama's mind to see the vast crematorium.
5. Gradually a ---- hermitage was established there.

Match the right-side word or phrase with the left-side one:

Left side	Right side
1 At the words of Putana Yoshoda felt	a. like crying
2 This Narendranath was none but	b. Tantric practice
3 He got beside him an intelligent wife	c. pashyami
4 In the vast crematorium there began Bamacharan's	d. Vivekananda, the greatest disciple of Ramakrishna
5 Yatte rupam kalyantanam tat te	e. Rasmoni
	f. pity

Multiple Questions**1. Who first wanted to kill child Krishna?**

- a. Hirhimba b. Tadaka c. Putana d. Surpanakha

2. Which one was the greatest contribution by Rani Rasmoni?

- a. construction of Kalighat b. stopping of tax on water
c. setting up of a market at d. building of a temple at Dakshineshwar
Bhabanipur.

3. Who appointed Bamakshepa as temple-priest of Tarapith?

- a. Rani Rasmoni b. Chandramoni Devi
c. Rajkumari Devi d. Great Queen Annadasundari

4. Brahmananda refers to-

- i. presence of Brahma in life form ii. serving people in the light of
Brahma
iii. delight felt by serving people

Which of the following is correct?

- a. i b ii. c. iii d. i & ii

Read the following passage and answer the questions 5 and 6:

Mr. Gopal is very much interested to learn about religion. So, he gets acquainted with different paths of worshipping God in accordance with Hindu religion. He even wants to learn about other religions. He comes to realize that whatever paths of worshipping God - polytheism, monotheism or any other ones -- we follow, we share only one aim - attainment of God.

5. The ideals of which saint manifest in the attitude of Mr Gopal?

- a. Bamakshepa b. Sri Ramakrishna c. Ramkumar d. Loknath Brahmachari

6. The realization of Mr. Gopal similar to the path of worshipping God of one of the above saints is:

- a. the more the doctrines, the more the paths b. guru, mantra and God are the same
c. devotion comes first in worshipping gods and goddesses d. Brahma best manifests in the most beneficent appearance

Short Questions

1. Why was Shri Krishna born as human?
2. What contribution did Rani Rasmoni make at the holy place of Jagannath.
3. What did Bamakshema do for the salvation of his mother's soul?
4. Whom did Loknath call mother and why?

Descriptive Questions:

1. Narrate the killing attempts on child Krishna made by Kansa.
2. Describe how Shri Ramakrishna worshipped God through out his life.
3. Describe the philanthropic activities of Rani Rasmoni.
4. What is the importance of serving mankind as seen by Lokanath Brahmachari?

Creative Question:

1. Shantilata Devi is a philanthropist. Having been elected as Mayor of the City Corporation, she donates all her wealth and property to the service of mankind. For the benefits of the public, she constructs roads, re-excavates ditches and puts up a sports-ground for the children. She stops forced toll-collection from the businessmen. In addition, she refurbishes several temples and erects a few pilgrimhomes. Meanwhile, her name and fame spreads everywhere.
 - a. What was the name of Rani Rasmoni's mother?
 - b. How did the name 'Rani' in Rani Rasmoni get its justification? Explain.
 - c. Are there any similarities between the activities of Shantilata Devi and those of Rani Rasmoni? Explain.
 - d. Elucidate on how the influence of Rani Rasmoni is noticed in Shantilata Devi.

2. Mr. Santosh lives in the town for his profession. His old parents live in the village. One day he heard about his mother's illness and in the same night he rushed to his village. He finds his mother at her death bed. Without any delay, he holds his mother in his arms and starts for the doctor's. At the boat's terminal he sees a boat and finds neither a boatman nor any oar. He then puts his mother on the boat, jumps into the river and pulls the boat across the river with a rope. Afterwards, he carries his mother to the doctor's and his mother gets well because of the prompt care and treatment of the doctor.
 - a. Where is Tarapith located?
 - b. How did Bamacharan come to be known as 'Bamakshepa'? Explain.
 - c. Do you find any similarity between the activities of Mr. Santosh and those of Bamakshepa? Explain.
 - d. "Mr. Santose's reverence to his mother reflects that of Bamakshepa." Show logic in favour of your answer.

Chapter Eight

Hindu Religion and Moral Values

In previous chapters we learnt about the Hindu religious principle and belief, God and living beings, religious devotions, living God and Goddess of Hindu religion. We also learnt about the lives of some great men and noble ladies. As the sources of knowledge of Hindu religion we also have come to know about some religious Guru. Beside discussing the theoretical segment there are some historical legends in our religious books. We have also come to know some moral learning from legendary stories.

Light has been thrown in this chapter on religion and morality, importance of Hindudharma for developing moral values, some senses of values of Hindudharma, like service to living beings, kindness, devotion or respect, dutifulness, brotherliness, etc. and ways of developing these values in family life. Light has been thrown also on how smoking constitutes an immoral act.

After reading this chapter, we will

- be able to explain concepts of religion and morality.
- be able to explain the importance of Hindu Religion for forming moral values.
- be able to explain some moral values (service to living beings, kindness, devotion and respect, dutifulness, love for brother, etc) of Hindudharmo.
- be able to explain ways of forming moral values like service to living beings, kindness, devotion and respect, dutifulness and love for brother in family as well as social life.
- be able to explain how smoking makes an immoral act.
- be inspired in moral conduct in social life.
- abstain from smoking and inspire others from doing so.

Lesson 1: Concept of Religion and Moral Values

Religion

Religion is the system of activities and beliefs. It's directed toward perceive to be of sacred value and transforming power. We know that the religion is what consists of. Man and animal, trees, ocean, hills and desert etc all are consist of some characteristics or principles. Again it also means the justice as well as rules and regulations. We should practice the religion. It means we should abide by some principle or rules of life. We have to ensure justice. On the other hand, it is also the special characteristics of living beings or objects. Such as- fire always burns. Human being also have its own characteristic is called the humanity. Without it, by which we attain eternal salvation (freedom of soul) also the religion.

So, we can define that some special qualities consist us of, its practice ensures welfare and which we can bring the salvation of our souls is called religion.

The Holi book Manusanghita inscribes that human segment or humanity emblems five special characteristic are- Non violence, not stealing, patience, purity in body and mind, and honesty.

Individual work :

- i) Prepare a list of different meanings of the word 'religion'.
- ii) Write down 5 characteristics of religion.

Morality

Which work ensures welfare for all beings and doesn't harmful to anyone is called good work. Such as- we exercise the Yoga. It is helpful for our body and mind. It's good for us but not bad for anyone.

What happen when I practice good relationship with others? It ensures my personal wellbeing with others. It's also good work.

On the other hand, telling lie is infects our character, it is sin. It is harmful to others. So, telling a lie and bad deeds are great sin. We should not commit it.

Understanding capacity of good work and bad work is called the 'Principle'. On the other hand, 'Morality' is the intension to do good or bad by understanding the difference between good work and bad work. Morality is also the principle of good character. Morality is the values.

Group work: Teachers would divide the students into two groups. One of them will speak about a moral value.

The other group will speak about another value. Likewise they will do it five times. Every time will carry one point. Those who will get more points will be the winner.

New words: welfare, harmful, inspiration, moral values, principle.

Lesson 2: Importance of Hindu Religion to form moral values

Religion carries a huge importance to form moral values. Religion represents the truth and rights. It highlights the welfare of human being. And the moral value also carries the same.

In Hindu religious education, morals and rules emphasize the moral values are given importance.

God is existing in human as the soul, says Hindu religion. So when one serves for the created being, he/she serves for the God himself. And to hurt a created being is same to hurt God himself. Service to the created being is the significant part of Hindu Religion. It's also the learning of Hindu Religion. On the other hand, serving the created being is a moral stance and a moral value.

Non-violence, un-stealing, keeping patience, purity and honesty are the five pillars of Hindu Religion expressing the moral values.

Hindu religious theory is helpful to achieve moral values. The Ramayan, the Mahabharata, Hindu myth used different legends to inspire human being for moral values.

To abide by the Hindu Religion and to follow those legends one can form his/her life with the soul of religion and can improve him/her with morality. And the society will be enlightened through these.

In different symbols and elements of worship Hindu Religion also express the moral values. During the Saradiya Durgapuja, the drawings, turmeric, dust of leaf and different use of colour resemble the perception of art. Swastika is the symbol of peace. 'The Chakra' is the symbol of justice. To establish the social justice by defeating injustice we need courage. The Chakra is the courage. The Shankhya is the sign of welfare. The assembled sound of Shankhya says: Come, be united and join in the good work.

Individual work : Mention five impacts of Hindu religion on formation of moral values.

New words: Purity, Given, Awakened, Enlightened, Illuminated

Lesson 3: Serving others

We do some work for ourselves or for our pleasure. On the other hand we do some works for others sake. The work for others welfare or pleasure is called 'The service'.

We can serve in many ways. If anyone falls ill, we can nurse him or her. It's called the service for patient. If guest comes in our house, we can serve him/her. It's the service for guest. One important service is to worship and it's called Thakurseba (tribute to God/Goddess).

When a respectable one comes to our house, mother says, 'Serve him/her.' Here it means to *pranam* or tribute respect to him/her. To provide food a hungry one is also a service. We take food. It's also called service in some respect. The deeds we do for the created beings are *Jibaseba* or service for the living beings. The works are done for the welfare of the society is social welfare service.

On the other hand, the word 'service' is emphasized a huge. Hindu Religion says that God stays as the soul in living beings. Taking food we serve the God in ourselves. So, to serve the living being is similar to serve God himself/herself. To serve the living being is as religious form as moral virtue.



We came to know from the legendary story that Rantideva got food after completing 40 days Ayachaka Brata but he provided food for the hungry even keep himself in fasting.

New words: Pranam, worship, manners, ayachakabrata.

Lesson 4: Kindness

We feel sad when we see other people's sufferings. We feel to solve his/her problem. Such a feeling is called the kindness.

Kindness is an moral virtue. It's very important instinct. Whom do we show kindness? We do it by providing food for them who are in starvation.

We know that God stays in created being as soul. He/she satisfies God by serving and helping others, by eliminating others sufferings. God seeks kindness in this way.



Rabindranath, the great poet, says :

*I seek kindness being the poor in the earth
I get my home when homeless rather.*

Shri Chaitanya Mahaprabhu also has given importance on kindness. He indicates that pleasure in the name of God, help the living being and serve the human are the significant characteristic of Vaisnava principles.

In this regard His morals-

*Inclination of God, help the beings and serve the guest
It's the religion, it's the best*

After all, the kindness moulds our mind soft and helpful. Society gets benefit from the kindness. Shri Krishna, King Harish Chandra, Great Hero Karna and others established many example of kindness. We also should establish the effect of kindness in our lives as well as in the society.

Individual work : Mention 2 stories of kindness from our or other's lives.

New words: Instinct, inclination, sympathetic, reflection.

Lesson 5: Devotion and Respect

Devotion or respect is a moral quality and part of religion also. We respect our parents and our teachers. We also respect our elders. They also love us.

So, it's respect what we show to our elder. On the other hand, it's called love or affection what we get from our elders.

Respect and devotion are similar to one another. But there is a little difference in use. Devotion means the deep affection to one. When the respect turns deeper it is called devotion.



We are devoted to God. He creates us and brings us up. He ensures our welfare in many ways. We can tribute our respect to God in two ways-

1) Directly

2) Indirectly

1) Directly- By remembering and to discuss about his kindness and generosity.

2) Indirectly- To show respect to our parents, teachers and to our elders. We offer our devotion to God and Goddess to obtain their quality and power in ourselves. We show our devotion through worship.

When God shows His mercy to a follower it's called Bhagwan. As bhakta (the devotee) devotes Bhagwan, Bhagwan also cares him or her. It's said that 'Bhagwan carries for his devotee'.

Devotee accepts both joy and sorrow in the same way. He or She performs own duties without finding the result. He or She is keeping patience and caring to others. He/she enjoys when other feels happy and turns sad to see others' sorrows. All are dear to him or her. He feels all are equal.

He/She devotes him/herself and all works to God. It means all his/her works are as God's works. He/she only performs.

Performing duties without seeking result, accepting joy and sorrow in the same manner, to do good for others, keeping patience, indiscrimination and such deeds forming values by the devotee is very significant for the individual and for the society.

Devotion glorifies the devotee as well as brings welfare for the society. In legendary stories of devotion, those of Prahlad, Dhruva, Arjun, King Rantideva stand out radiantly

Individual work : Write how you express devotion to your parents and other seniors.

New words:

Lesson 6: Dutifulness

We perform different types of works in our family and in our society. What is the duty of student among us? It answers- to study well and to obtain knowledge. Who are in job, they need to perform their work with proper attention.

In the society, people need to perform their certain duties. If anyone neglects his/her responsibility, the whole society has to suffer. We may see the level-crossing. Where rail line and road are crossing each other is called the level crossing.

When train comes, the responsible person blocks the road from two sides. If the road is not blocked, it may cause a massive accident. So the person is responsible for the security of people as well as vehicles/transportations.

It's an example both for individual life and for society. So we should perfectly go by ideals of responsibility/duty. It makes our lives happy and ensures discipline as well as ensures peace of society. So it also makes society and lives pleasurable.

We have read the legendary story of Aruni, the disciple of Dhaumya. He went to prepare a dam to protect the land from the flood-water by the instruction of his religious Guru. But on failing to prepare the dam to protect the land, he himself laid down beside the land as a dam. The dutifulness of Aruni is treated as a bright example of our religion. It also instructs us as follows: 'You also should be as dutiful as Aruni.'

New words: Level-crossing, obstruction, dam.

Lesson 7: Brotherhood

There are two brothers name- Kajal and Sajal. Kajal feels happy when Sajal is happy. Sajal also feels happy to see his brother's happiness. Kajal suffers when Sajal is sad and Sajal also has the same feelings to his brother. The feelings and love of two brothers for each other is called brotherhood.

In our family and society, brotherhood is a significant virtue. It's one of the most important qualities that make the family peaceful and joyous. If every family remains happy, society will remain happy indeed.

In Ramayana, we read, Laxman was accompanied by his brother when Ram and Sita were sentenced to jungle. What a remarkable example of brotherhood! On the other hand, Bharat also went to return his brother from exile when he was nominated the king. Rama didn't back. Bharat acted as a king to sit the floor by keeping Rama's shoes upon the throne as a symbol of his brother. We know that Bharat handed over the kingdom after Ramchandra had returned from the exile. Brotherhood of Bharat is the greatest example. In the Ramayana the brotherhood of Laxman and Bharat are remarkable piece. We also need to follow them, which will make our family and society peaceful.

Lesson 8: The way to develop morality in both family and society

Discipline is the most important way to obtain moral values. God has created every beings and the earth. There is strong order in the creation of God. Like this we will be disciplined in our lives. We also relate discipline in our lives and our activities.

In family lives, we are related to other members in many respects. So, when we get our personal rights, we should practice our responsibility to others. We should not forget it.

In society, people have to be responsible both individually and in groups too. To do in this way there are introduced some moral values, such as- honesty, patience, fellow feelings, service, cordiality, unity, service to the created beings, kindness and dutifulness etc.

Religion itself turns all moral values as its advice and codes as well. There are 10 significant characteristics identified in Hindu Religion. Among these- Non violence, honesty, non fierceness, knowledge, education, patience etc. are most remarkable. A religious people observe these religious codes perfectly. In this way the codes turn into the religious rules and regulation.

The gist of Hindu Religion is- freedom of soul and welfare for the world and society.

If we treat the created being as God, we could be able to avoid our limitations. Devotion to God and to serve Him is our religious and moral duty. In any family-consists of honesty, respect, kindness, love and affection- it must be blessed with morality as a whole. It's also effective for the society life.

A moral value aims to make the society and lives honest, modest and peaceful. So by following and practicing religious codes we can form our family lives as well as the social life with moral values.

Group Work: Create a poster mentioning ways of developing moral values

New words: Intellectual faculty (talent), friendship, narrowness, ornamented.

Lesson 9: Smoking is an immoral activity

Previously we discussed some moral values. Now we are spotlights on an unsocial activity. Let's identify the bad beside good work.

As in 'every cloud there is silver lining', there are unmoral deeds on the other side of moral deeds.

We can consider smoking as the same. Many people smoke frequently around us. Usually it does not seem to us as an unmoral deed. We can relate it as drug. Drugs, the elements, massively addict who use it. It affects negatively in our mental and physical health. It seriously abuses the users and even causes death in some respects.

Smoking is also one type of drug addiction. Smoking means the inhale of smoke by burning some elements with fire- like cigarettes, cigar, tobacco and so on.

Physicians and health scientists treated smoking as taking poison. Those who smoke contain nicotine from the smoke. It's poison. When one takes it in one's body it causes illness and sometimes causes death. Nicotine is very harmful for physical and mental health. According to physician, smoking causes-

eczema, bronchitis, lung cancer, gastro-ulcer, and heart disease etc dangerous diseases. Smoking also causes premature death. On the other hand, a smoker is not only doing badly for himself but also harm to others in many ways. While smoking, a smoker pollutes children and others around him/her. Passive smoking is very harmful for non-smoker. Smoking is a bad habit and a strongly harmful drug addiction.

All types of addictions are not only a great sin but it is also sin to develop relationship with the addicted people, says Hindu Religion.

It's not only a great sin to take any drug but also keeping relationship with drug addict, says Hindu Religion

Without it, physical existence is treated as the substance of God. We should keep it pure. We should not do any activity which is harmful to our physical and mental state. Let's take the following resolve:

We should keep our social respect

We must say NO to smoking and substance abuse

We follow the moral values.

Group Work: Create a poster writing the harmful results of smoking there.

New words: Cigar, nicotine, pneumonia, bronchitis, contact, formidable, eczema.

Exercise:

Fill in the gaps:

- 1) Religion is the system of -----
- 2) Willingness to remove others suffering is called-----
- 3) Discipline is the most important way.....moral values.
- 4) Smoking is one type of
- 5) is a significant virtue.

Match the right-side word or phrase with the left-side one:

No	Left	Right
1	There are deep relationship between	soft and sympathetic.
2	God is living in us	believes God, serves people and helps others.
3	Religious people do-	as the soul/spirit
4	Kindness makes us	religion and moral values.

Multiple choice questions:

1) How many characteristics are there in religious people?

- a. 2 b.3
c. 5 d. 10

2) When respect is deeper its called---

- a. Affection to the younger. b. Kind/kindness.
c. Devotion d. Good conduct/ well behaviour.

3) morality is called-

- i. Mentality to Good. ii. Abide by religious rules.
iii. Not harmful to others.

Creative questions:

- 1) Mr. Pranab is a teacher. His wife serves in a bank. They have two children. Ripon, a boy was brought from the village to take care of Mr. Pranab children. After some day, it was found by diagnosis that Ripon was suffering from diabetics. The wife of Mr. Pranab asked to send Ripon to his village to know about his disease. Mr. Pranab did not do it rather took initiative for Ripon's proper treatment and advice all to be sympathetic to Ripon.
 - a. What consists of us?
 - b. Explain the concept of moral value with the help of example?
 - c. Which moral value is highlighted in Mr. Pranab's behaviour?
Answer with reference to what you have studied.
 - d. 'Mr. Pranab's advice was logical.' Explain this statement in relation to moral values you have studied.

- 2) Shovan was always attentive. Suddenly he has linked with some bad boys and started smoking. After it he started to use other drugs. As a result, his health suffered complexities and failed to continue attention to his study. The headmaster of his school informs his father about his behavior and inattentiveness. His father was being tensed. He, with the help of headmaster has taken initiative to back Shovan in normal condition. Shovan got well and normal in nature. He promised to say 'NO' to the drug abuse.
 - a. In the eyes of religion, how the smoking is?
 - b. Why smoking is called 'Smoking is similar to taking poison'?
 - c. What types of complications way Shovan face?
 - d. Analyse Shovan's promise in the light of the rhyme you read related to moral value.

The End

2018

Academic Year

6-Hindu

জীবনের উদ্দেশ্য ঈশ্বর লাভ
- শ্রী রামকৃষ্ণ

বঙ্গবন্ধুর স্বপ্ন— দারিদ্র্য ও নিরক্ষরতামুক্ত সোনার বাংলাদেশ গড়তে
নিজেদের যোগ্য নাগরিক হিসেবে গড়ে তোল

— মাননীয় প্রধানমন্ত্রী শেখ হাসিনা

নারী ও শিশু নির্যাতনের ঘটনা ঘটলে প্রতিকার ও প্রতিরোধের জন্য ন্যাশনাল হেল্পলাইন সেন্টারে
১০৯ নম্বর-এ (টোল ফ্রি, ২৪ ঘণ্টা সার্ভিস) ফোন করুন



For free distribution from academic year 2010 by the Government of the
People's Republic of Bangladesh